UNITED CHURCH HERALD

VOL. 4, NO. 5 MARCH 9, 1961

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FROM THE CO-PRESIDENTS' VIEWPOINT

My neighbor declared it to be the worst snowstorm since 1888. The radio announcer affirmed that the blizzard has not been equaled since 1947. I insist there has been nothing like it since 1937.

Neighbors and friends disagree on a point of reference for purposes of comparison. All agree that Whittier never saw such a real man-sized snowstorm. (When could these words have been written but during the "dig out" from the paralyzing storm of February 3 and 4?)

In any event, in the eastern part of the United States anyone who has tried to shovel out, to travel, to get food or fuel, to keep warm or to keep peace among a houseful of children will on the one hand say that this experience is one he never, absolutely never, will forget.

On the other hand he will understand with heart and soul and mind the emotion-laden though inelegant assertion of a fellow traveler: "Man, in all my life I ain't never had such a longin' for spring!"

An unforgettable past and a devoutly desired future of compensating contrast! It is the juxtaposition of these two that establishes the axis upon which the lives of most of us turn most of the time.

This is an axis that for significance and permanence dwarfs many better-known ones, even those of Rome-Berlin, London-Washington or Moscow-Peiping. It is an axis without which life would be largely stricken with disjunctions.

These lines appear in print about midway in the Lenten season. Already Lent will have occasioned our recalling a past we could not in any way or under any circumstances finally forget. None who has heard that the God who brought the world into being, held it not ungodlike to enter the fabric of human history, sought man out for Sonship can ever forget Him and His love.

Anyone who has heard that this unimaginable penetration of humanity was made not to cower and intimidate man by what God can do if only he sets his mind to it, but to make man whole and free—this he could not forget if he would.

And there is more. Lady Macbeth spoke out for most of us when she vainly commanded "out, damned spot," and it would not "out." Guilt that will not wash out or be wished away is on us as close and prominent as a sailor's tattoo.

We cannot forget what we did and what we do to the Christ-man. We cannot forget what man has always done to the God-man.

Rejection, denial, humiliation, crucifixion—these are the words that must be used to set man's mind and heart and actions over against the mind and heart and deeds of God. This we cannot forget if we would. It makes an unexceptionally gracious and beautiful event sheer and sordid tragedy. It justifies every bit of cynicism and despair displayed on the hill of Calvary and throughout the day of Holy Saturday.

All this is on one end of the axis of life. And on the other, in perfect juxtaposition, is of course the passionately longed for springtime. It is the Resurrection we must know before we can adjust to the storms of spirit that crucify our Lord.

In the midst of Lent we are not impressed by the prospect of an Easter characterized by bunnies and lilies. We are eager for a springtime that brings us personally and as a church to the tomb to find it empty of him who was crucified.

We are not seeking a Resurrection to put a brace under our belief in immortality. We have had too much life already if we cannot find a way out of the predicament in which we suffer.

We long for Easter because we must see again God's imprimatur of certification that Christ, his mind, his heart, his spirit, his power, is the word he will speak to man in spite of anything and everything man can or will do.

In the church there is a past we cannot forget and there is a future to which our hearts are turned as by a cosmic loadstone. This is the axis upon which life turns. All else, however interesting and important, is nonetheless peripheral. A glorious Easter to all readers of the *Herald!*

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: In association with the article by Professor Englert on page 8, we present on our cover a bronze of the prophet Jeremiah, a man of heart, of keen moral insight, of profound religious devotion.

The days in which he lived were full of uncertainty and confusion. Immediate occasion of his prophetic career was the Scythian invasion, threatening Jerusalem in 626 B.C. Jeremiah was a man of great sorrows. Toward the end of his life the nation had perished and the temple was in ruins.

The bronze is by George Aarons and is the property of Brandeis University. Photograph is by courtesy of the National Sculpture Society in New York.

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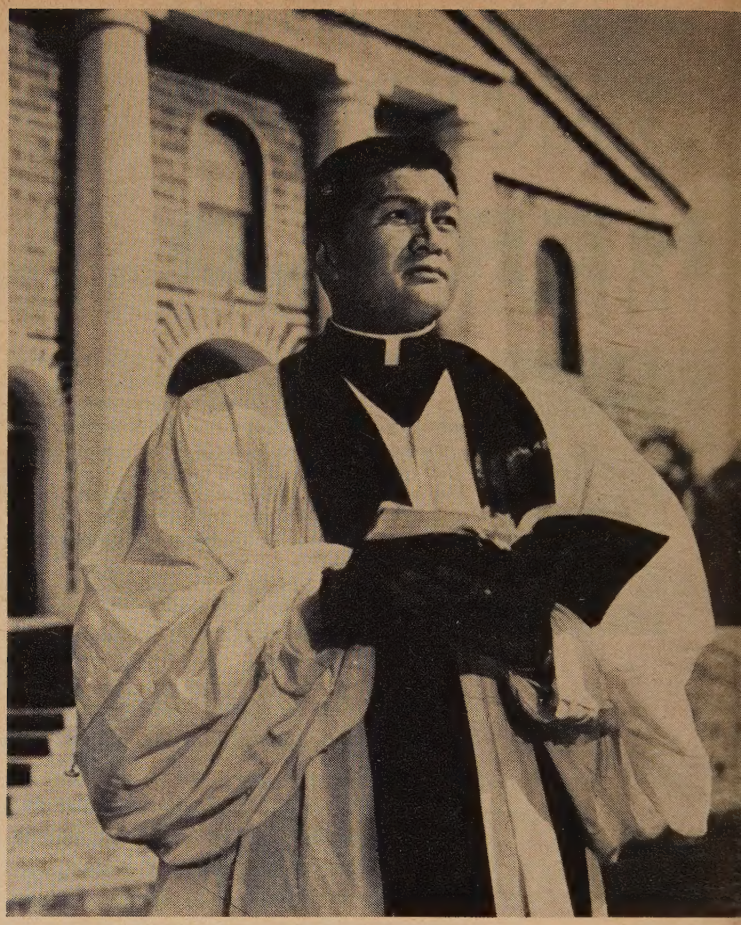

In Honolulu and in all Hawaii, the Rev. Dr. Abraham Kahikina Akaka bears the affectionate title "kahu"—shepherd.

The man who taught Hawaii what "ALOHA" means

THE first time I met Abe Akaka we were both standing waist-deep in the Pacific Ocean at the edge of a coral reef off the gently sloping shore of Waikiki Beach.

Like most visitors to Hawaii I was having a try at surfboarding and, like most, I was doing more falling than riding. After one especially awkward effort I shook the water from my eyes in time to watch a man lift on a wave, casually rise to his feet on the surfboard and balance his way in to the beach. He had powerful arms, broad chest and shoulders and the velvet-brown skin of the full-blooded Hawaiian.

In an earlier time, when surfboarding was *tabu* to all save tribal rulers, he might have been a great chief. Actually, I thought he was just a beach boy.

When he paddled back to the reef near me I said: "You make it look so easy I'm ashamed to try again." "Would you like to learn?" he asked.

"I could never do it. Besides, I have only two more days here." He smiled. "I can teach you in fifteen minutes."

Within a few minutes he showed me the tricks of catching the crest of the wave at the instant that provides the most momentum and of moving my position on the surfboard without tipping it. Ten waves—or just about fifteen minutes later—I stood on my surfboard and rode a roller without falling.

When we finally splashed to the beach together I said: "Wait a moment and I'll get my wallet. How much do I owe you?" "Owe me? Why, nothing. It was my pleasure."

The Hawaiian put out his hand and, surprised, I took it almost automatically. Then he put his other hand over mine and pressed it gently, as if in benediction. "My friend," he said, with a warm smile, "*aloha*."

The Hawaiian turned and was moving away before I could gather my wits to answer. Puzzled, I walked to my place on the beach where a friend, a newspaperman who had worked in Honolulu for many years, waited for me.

"I see you met Abe," he said. "I can't understand it," I answered. "He wouldn't let me pay for my lesson. I never knew a beach boy who refused money."

Mr. Lobsenz is a well-known magazine writer and author of children's books. Photos by courtesy of the Office of Communication.

"Beach boy?" My friend doubled up with laughter. "Abe's no beach boy. He's the best-loved minister in Hawaii."

It is no exaggeration to use the word "love" in telling how the people of Hawaii feel about the Rev. Abraham Kahikina Akaka.

As minister of Honolulu's Kawaiahao (Ka-why-a-how) Church, the first church built by the Congregational missionaries who reached Hawaii in 1820, as chaplain of the State Senate and as a virtually indispensable man in almost every civic enterprise, Dr. Akaka normally works a seventeen-hour day seven days a week. Two years ago he suffered a moderately severe heart attack and his doctor advised him to resign his pastorate.

Volunteer Assistance

His congregation, torn between dismay at the thought of losing him and concern for his health, formed volunteer committees to take over many of his routine administrative chores so that he could rest part of each day. The doctor made Dr. Akaka agree to cut down on his activities, to take off two half days each week, to nap an hour every afternoon and so on.

When he grew stronger Abe began to "forget" some of these restrictions. One day a parishioner found him working when he was supposed to be resting. Over the minister's protests he gently but firmly made the minister go home to bed. And for a long time after that the congregation kept a watchdog patrol on Dr. Akaka to make sure he followed

With Mrs. Akaka are (left to right) Fenner Marie, Pualani Susan, twins Sarah and Sandra, and Jerry Lee.

NORMAN M. LOBSENZ

the doctor's orders about his schedule.

Another evidence of how his people feel about him is that they call him *kahu*—shepherd—a sign of deep affection accorded few ministers in Hawaii. Several years ago he was honored with a Doctor of Divinity degree from Chicago Theological Seminary. When he returned to Kawaiahao Church a friend said: "It must be a wonderful feeling to be called 'Dr. Akaka.' "

"Yes, it is," said Abe. "But I am prouder to be called *kahu*."

To be one of the *kahu's* flock is not easy. In contrast to the easygoing, almost *Kaffeeklatsch* atmosphere of some churches nowadays, Dr. Akaka makes demands and imposes many disciplines on his congregation. And they thrive on it.

Kawaiahao is a tradition-drenched church. As the mother church of Hawaiian Congregationalism, it has a large congregation. "But," observes Abe, "it seemed to be meaningful to the people mainly because of its history." Kawaiahao was first a thatched hut built in 1821 by Hiram Bingham, first missionary to the islands. It was built on the site of a *tabu* spring, where once a year Ha'o, the Queen of Oahu, bathed. Thus the spot was called Ka Wai a Ha'o, the Spring of Ha'o. As Hawaii's pagan kings and nobles led their people to Christianity, the church was enlarged. In 1838 a stone church was built with 14,000 half-ton blocks of coral cut from the living reef offshore set on a foundation of volcanic rock. Over the years as kings and queens were married, crowned and buried there, Kawaiahao became known as "Hawaii's Westminster Abbey." When Akaka took over its pulpit he determined to make worship there spiritually meaningful as well. First he revived many of the ancient traditions. For example, he stands in the pulpit in his stocking feet, a reminder that he who enters the church removes himself, to a degree, from the affairs of the world outside. He added hymns and a sermon in the Hawaiian language to the Sunday service, which added depth to worship for the large percentage of his parishioners who are Hawaiian. Drawing on his own background, Dr. Akaka instituted a daily *ohana* or morning prayer service. Today the church is nearly filled each morning, not only with members of the congregation but with businessmen and government employees who stop there to pray before they begin the day's work. He requires his parishioners to accept the disciplines of daily prayer, tithing and service to the church. Church groups that had long run their own programs and had their own treasuries—such as the church school, the Christian Endeavor society, women's and youth groups—merged them in a unified church program and budget. The congregation chose as its motto: "God first, others second, self last."

Grace and Peace

As I came to know Abe Akaka better, I began to understand why the people of Hawaii feel the way they do about him. In a hurried world (and even Hawaii's traditional languor is yielding to a speedy pace), Abe radiates a sense of peaceful calm. In a self-centered world, he devotes himself utterly to the concerns of others. In a thoughtless world, his every word and action are touched with grace.

Perhaps the greatest test of all these qualities came as the result of his marriage to a *haole*, a white woman. Although Hawaii, with its mixture of races living amicably together, is a living rebuttal to racial prejudice, the evil has not been entirely rooted out even there. There are tiny, high-priced enclaves where white people buy houses under "gentlemen's agreements" designed to exclude Orientals. There are a few old Hawaiian families who resent the gradual disappearance of their pure bloodlines. Abe met Mary-Louise Jeffrey when they were both counselors at a youth camp in Colorado.

"When the camp owner offered me a job," Abe remembers, "I asked, 'What do you want me for? I can't play tennis or ride horseback and I can't even swim in your cold water.' The man was honest. He said he didn't care what I actually did there. He just wanted to show his campers, children of rich people, that

Continued on next page ▸

Honolulu's Kawaiahao Church is "mother church" of Island Congregationalism.

there were other persons in the world besides white people, and that God was the father of all men."

Mary-Louise was a devout Baptist and a Southerner. It was a long time before she decided that the love she and Abe had for each other was great enough to see them through the difficulties they would face both in her home town and in his. They were married in Kawaiahao in July 1944. Since then Mary-Louise has worked by her husband's side in all his churches. Today she is known as *mama-kahu*.

God's Presence

Abe Akaka was one of eight children of a poor Honolulu ironworker and his childhood revolved about the life of the church. Every morning at 6 his father woke the family for *ohana*. "My father would read from the Bible," Abe recalls, "then each of us children would recite from memory a section of the Scriptures. Then we would sing a hymn and say the Lord's Prayer together. That was the way every day of my life began. God's presence and power and goodness were always realities to me."

Abe Akaka's family attended Kawaiahao and he spent most of his spare time in young people's activities there. Even while studying at the University of Hawaii and then at Illinois Wesleyan, Abe devoted vacations to church work as part of a Y.M.C.A. gospel team. In 1939 he represented Hawaii at the World Conference of Christian Youth in Holland.

"That was a time of chaos and despair," Akaka recalls. "Europe was only weeks away from World War II. The young men and women came from countries soon to be enemies. There were obstacles of language, of custom, of beliefs. Despite all this the delegates worked in a unity that was rooted in religion. For the first time it hit me that faith was something more than a personal thing. Faith, I realized, could be the answer to the larger problems of man."

When Abe came home he went to the general secretary of the Hawaii Evangelical Association. "I want a job," he said. "Any job, in any church." He was offered a $75-a-month job as a youth worker in Kawaiahao and grabbed it. After a year he decided to become a minister. He won a three-year scholarship to Chicago Theological Seminary and was the first Hawaiian to receive a Bachelor of Divinity degree there.

"Many times during those three years I was tempted to give up," Abe told me. "We Hawaiians have a simple faith. The seminary puts God under scrutiny. Sometimes I felt as if I were a scientist and God a bug under a microscope. Eventually I realized this close study of faith was necessary to my preparation, for an intellectual as well as an emotional understanding of religion."

Dr. Akaka received a flattering invitation to become chaplain of a wealthy Honolulu private school. But as he wanted experience at the grass roots, he took a routine post as assistant to two ministers who served seven churches in rural Kauai, a neighboring island.

In 1954 he was called to a run-down, 130-year-old church in the capital city of Hilo, the "Big Island." "This appealed to me," he says, "because it was a chance to build something." A few months later he was offered the pastorate of Kawaiahao.

"Imagine," Abe said to me. "The church where I was baptized, where I was married, the church of my personal heart wanted me to be its minister. But I could not go. I had just started work in Hilo and I had a responsibility to carry out."

Two years later the post was offered to him again and this time he accepted. "I shall never forget," he says, "the thrill of conducting my first service from the pulpit of Kawaiahao."

Abe still delivers more sermons outside his pulpit than from it. Once in a talk to a businessmen's group he suggested that when a new store or building was opened it should be done with a prayer. The idea was taken up enthusiastically and Abe found that he was the man tapped most often to lead the simple service on the site.

It was not surprising, then, that on the day Hawaii gained statehood hundreds of people converged almost automatically on Kawaiahao Church. The news broke just as Dr. Akaka was finishing his daily invocation as chaplain of the Territorial Legislature. There were shouts in the streets, sirens wailed and bells rang, firecrackers popped, harbor boats whistled. As Abe left the Legislature to walk the two blocks to his church he saw the crowds pouring through the doors. Spontaneously he led them in prayer and in singing the great hymns of Hawaii and the nation.

Hawaiian Statehood

The next day a formal service was held. In this sermon Dr. Akaka did not hesitate to point out that many Hawaiians feared statehood. "There are fears that Hawaii will be motivated by economic greed," he said, "that statehood will turn Hawaii into a spiritual junk yard, that it will make the people confused, insecure, disillusioned."

The answer, Dr. Akaka told them, was to reaffirm the Hawaiian meaning of a sentence from the Bible: *Aloha ke Akua* —God is *aloha*. "*Aloha*," Abe said in his deep, soft voice, "is the power of God seeking to unite what is separated in the world, the power that reunites a man with himself when he has become separated from the image of God within. A person who has the spirit of *aloha* loves even when the love is not returned.

"Such is the love of God," he went on. "This is the meaning of *aloha*—it is the spirit of God at work in you and in me and in the world, uniting what is separated, overcoming darkness and death, guiding the feet of mankind into the way of peace."

When Abe finished it was as if he had for the very first time shown the people of Hawaii what *aloha* really meant.

The last time I saw Abe Akaka was at the Honolulu airport. When my flight was called we shook hands and I climbed the ramp to the plane. At the top I turned to look back. Abe was at the gate, waving. He smiled, put his hands together in that curiously peaceful way of his, and his lips framed the word *aloha*—that wonderful word that, for him, means everything warm and good, joyous and godly.

"War Against the U. N."

WHOEVER "massacred" the mercurial Patrice Lumumba—whether the Katanga Government in the privacy of his prison or hate-crazed Katanga villagers after his "escape"—they provided the Soviets with one more pretext to intensify their arrogant offensive against Secretary General Dag Hammarskjöld and the structure of the Secretariat. It is now clear that Premier Khrushchev's earlier demonstrations at his U.N. desk were more than whimsical explosions of the moment; they marked the beginning of a premeditated Muscovite policy to rule or ruin the U.N. The Russians have also attempted to use the Lumumba tragedy to establish a pro-Communist puppet regime in Stanleyville to which they would ship arms. Although it is true that nothing will be finally settled for a long period in the hunger-stricken *(see page 12)* and war-shadowed Congo —where the Belgians had made no serious preparation for self-government before independence and where the whites have been most recalcitrant about the rightful claims of the nonwhite population—we of the United States and other free communities of the world must stand firm for a peaceful settlement in the Congo and against any corruption of the U.N. Charter by the Russians. We must have faith as Christians to grapple successfully with such insidious enemies as cynicism, hunger and avarice. Beyond trouble and tragedy, we anticipate the triumph of what is good. If we but do our full part, God will provide the increase and fulfillment.

The Death Penalty

THE District Attorneys Association of the State of New York is to be congratulated for seeing the need for a discussion in depth of capital punishment and for having sponsored a few days ago a three-panel conversation by informed psychiatrists and legal experts. Dr. Fredric Wertham, well-known psychiatrist and author, seemed to sum up a growing consensus on the subject when he said: "The death penalty can be, should be and will be abolished."

Some countries and a few of our states—questioning the moral rightness and practical usefulness of capital punishment—have long since renounced the death penalty for murder. Years ago in high school and college when we were debating capital punishment as a penal measure, it appeared that the abolitionists were on the verge of a nationwide victory. But with the entry of the United States into World War I and the consequent atmosphere of insecurity that has seemed to prevail since that time, the campaign ground to a halt and not too much progress has been achieved in the intervening years.

However, a growing number of penologists recognize that capital punishment is part of an outmoded penal system based on an "eye for an eye" ethic and therefore an anachronism. They seem agreed that neither the electric chair nor the gas chamber is a deterrent to crime. Murder is quite frequently committed by the mentally ill or in the heat of passion, we are told. In neither case does the thought of the death penalty enter the criminal's mind. Recently there was made public a statistical comparison conducted over five yearly periods between contiguous abolitionist states and states that have retained capital punishment. The report showed quite conclusively that in these states, where general conditions are quite similar, the homicide rate is about equal. Capital punishment does not appear to be a deterrent. For this and other reasons, modern penologists are emphasizing the role of rehabilitation and redemption, not retribution and revenge.

One of the poignant hours we recall was one spent with John G. Winant, then Governor of New Hampshire, who was wrestling with the question of a last-hour reprieve for a man doomed to be hanged at midnight. Dealing with the issue compassionately and wisely, the Governor commuted the sentence, stating that the man should be sent to a custodial nonpunitive institution until cured. There was at once a loud protest from those who had gathered to see "vengeance" done and from others who always find in such victims a scapegoat for their own pent-up wrath. But the Governor's recommendation was and still represents the act of a civilized and morally sensitive man of the twentieth century.

A Short Walk at Night

ALTHOUGH deep drifts have frequently smothered our accustomed paths, we still enjoy a short walk at night under the star-sprinkled reaches of the sky. If not too gusty, it is invigorating after the long and confining day at the office desk. But more important, such walks open to us what the Scripture calls in a haunting and memorable phrase "the treasures of the darkness."

Night and darkness are the setting in which melancholy is supposed to take hold of our souls and when villainies are said to be hatched. But there are kinds and qualities of truth and beauty that only in the dark of life can be observed and comprehended. It is when the shadows gather and fall, so it seems, that we are most aware of the majesty and order of the boundless space and limitless dimensions around us.

Walk out on a clear March evening with the senses alert and you will discover that the starlight, hidden by day, fills the whole sky with a mystic glow against which the bare trees are traced in graceful silhouette. The rooftops softly reflect its splendor and the common roadside assumes new patterns of interest.

Just as there are these and many other treasures of the night, so there is a wisdom in many of life's darker experiences—a wisdom that can teach us truths and can disclose to us values such as we have never known. avm

The Prophets: men of faith and destiny

DONALD M. C. ENGLERT

In some ways the prophets of Israel are the spiritual ancestors of both the clergy and the laity of our churches. When the minister today speaks in the name of the Lord, he is in lineal descent from them. Jesus and his disciples are the intermediate links in the chain. The prophets were the laymen of the Old Testament, voicing the popular resistance to vested authority, whether priests or kings.

Immediate Things

To speak of prophecy conjures up for many people today visions of soothsayers and predictors. To be sure, speaking for the Lord involved speaking of the future, but more often the prophets spoke of the immediate things to come, of events that would grow out of the present rather than of far distant things to come.

It has been customary to call the prophets "forth-tellers" rather than "foretellers." *Exodus* 4:16 and 7:1 speak to this point. Moses was reluctant to heed the call of the Lord from the burning bush until his objections were answered by the Lord's saying that his brother Aaron would be his spokesman before Pharaoh. Later Aaron was called Moses' prophet.

The prophets of Israel spoke timeless truths as well as timely ones. Some oracles, such as Isaiah's "sign" to Ahaz in chapter 7, partook of both qualities, but for the most part we can discern the difference between the Lord's message for that time and for the present.

The various words for "prophet" employed in the Old Testament are *roeh*, *chozeh* and *nabi*. *Roeh* comes from the verb "to see," so the word "seer" (see-er) is a good translation. *Chozeh* can be called a "visionary"—albeit the Bible seems to make little distinction between these two. The climax of the prophetic office is in *nabi*, the "spokesman." The "see-er" has thus become the "say-er."

One thing that helps us in our study of Old Testament prophecy is to realize the tremendous power of the spoken word in Hebrew thought. In Hebrew, *dabar* means both "word" and "thing." It is as if when a word has been spoken it is already made concrete in the deed. Hence we can feel Esau's great anguish of soul when he realizes that Jacob has stolen his blessing *(Genesis* 27). Such emotion came from the Biblical belief that once spoken, no words of blessing or curse could be called back but ultimately would be fulfilled.

Emotional Quality

What made the prophets speak and act as they did? It must be understood that there was a highly emotional quality in all their activities. They did dramatic and unusual things: Isaiah walked naked and barefoot for three years; Jeremiah carried a wooden yoke, then an iron one; both Hosea and Isaiah gave their children symbolic names. But there was "method in their madness." Isaiah was "acting out" the exile through a play on words: *galah* in Hebrew means both "to undress" and "to take a nation into exile" (one "undresses the land of her people"). Jeremiah's yoke spoke louder than words about subjection and servitude. Hosea's and Isaiah's use of the words "not pitied," "not my people" and "a remnant will return" were remembered as long as their children bearing these symbolic names were alive.

What relation to ecstasy did prophecy have? There is no question that these men were extremely sensitive personalities. Jeremiah, whose soul was bared in his confessional book, was called the "weeping prophet." In fact the Arabic equivalent of "to prophesy" is "bubbling over" or "being ecstatic."

To be sure, the earliest manifestations of this religious phenomenon among the Hebrews had their psycho-

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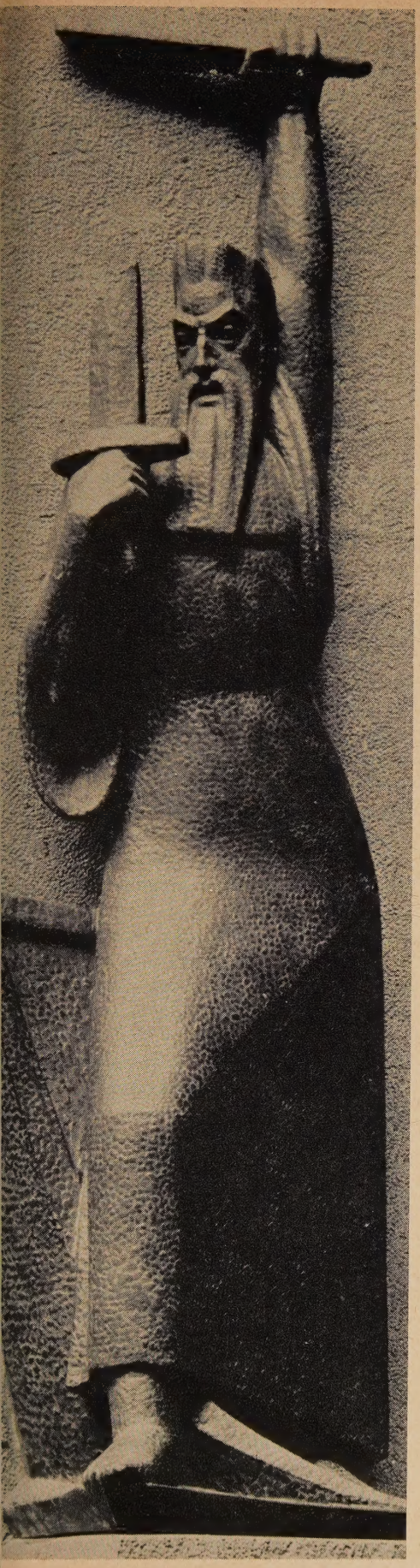
This article by Dr. Englert, Professor of Hebrew and Old Testament Science at Lancaster (Pa.) Theological Seminary, deals primarily with the beginnings of prophecy and earlier prophecy in the Old Testament.

A second article on prophecy, written by Prof. Stephen Szikszai of Bangor (Maine) Theological Seminary and scheduled to appear in the next issue of the *Herald*, will deal more specifically with the later prophets.

The plaster sculpture by Moissaye Marans is by courtesy of National Sculpture Society, New York.



The splendor of his diction, the wealth of his imagery and his vision of God's holiness made Isaiah the most majestic of the Hebrew prophets.

logical overtones. Music played a part in such ecstatic experiences as is evident in *I Samuel* 10:5. In *II Kings* 3:15 Elisha calls for a minstrel to play before the "hand of the Lord" comes upon him.

But these early emotional and ecstatic elements were sloughed off as prophecy entered its later and more mature stages. To be sure, Ezekiel's book contains many esoteric and obscure visions in highly symbolic language but, for the most part, such imagery as Ezekiel employed had in it more of the apocalyptic (prophet's revelation) and eschatological (final judgment), which came to characterize later prophetic literature in general.

Spiritually Perceptive

I like to think of these sensitive and spiritually perceptive men of God as powerful radio or television sets, forever tuned in to receive God's words and images. If I understand the mechanics of television, the waves bearing words, music and pictures continually pervade our atmosphere until we turn on our sets and receive the sound and images. Some people never hear God's "music of the spheres" but remain spiritually deaf their whole lives. Others, like the prophets, seem to hear the slightest whisper of God's voice and see in the ordinary events of everyday life the shaping of a people's destiny.

Amos saw a man building a wall, a plumb line in hand; in that he saw God forever testing man's building. He saw a basket of ripe fruit and said: "Israel is ripe for destruction." Jeremiah saw an almond branch *(shaqed)* and said: "God is watching *(shoqed)*." He visited a potter's house and saw there God's patience in shaping his people's destiny.

Isaiah—perhaps the prince of the Hebrew prophets—looked far beyond the disputes of nations and, in words that still stir human hearts, spoke of universal peace:

And it shall come to pass in the latter days, that the mountain of Yahweh's house shall be established
On the top of the mountains, and shall be exalted above the hills.
And the nations shall flow unto it, and many peoples shall go and say,
"Come ye, and let us go up to the mountain of Yahweh, to the house of the God of Jacob;
And he will teach us of his ways, and we will walk in his paths!"
For out of Zion shall go forth the law, and the word of Yahweh from Jerusalem.
And he will judge between the nations, and will decide concerning many peoples;
And they shall beat their swords into plowshares, and their spears into pruning hooks;
Nation shall not lift up sword against nation, neither shall they learn war any more.

God's Concern

Surely many people in Jesus' day saw sowers walking through the fields scattering seed, but to Jesus they illustrated God's planting the gospel and man's varying responses to it. Many people saw lilies in the fields and birds in the air, but Jesus saw them as the object of God's concern. Many barns were torn down to make room for newer and bigger ones, but Jesus saw a significant moral lesson in such everyday occurrences.

What can be said about the prophets' activities in the political affairs of their day? Samuel was a kingmaker and kingbreaker. Nathan was part of the little group that led a palace intrigue that brought Bathsheba's son to the throne. At Solomon's death, Ahijah instigated Jeroboam's revolt, which led ten Israelite tribes in the north out of the United Kingdom. Shemaiah at the same time in Judah persuaded the bellicose Rehoboam to eschew civil war. Elisha's emissary anointed General Jehu and triggered the bloody revolt of 843 B.C., which brought an end to the Northern and Southern dynasties. Isaiah was a counselor to kings and princes. Jeremiah went up and down the streets of Jerusa-

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Introducing the new church vocations office

BRUCE G. KRIETE

ONCE again the parallel work of similar bodies within the United Church has resulted in a union. This time it is the joining of Congregational Christian and Evangelical and Reformed recruitment portfolios to form the denomination's Church Vocations Office, located in Cleveland, Ohio. Simultaneously, Alpha Stalson *(see photo)* was appointed associate secretary succeeding Dorothy P. Cushing on her retirement from the CC Office of Recruitment in Boston, which she had served devotedly for the last several years.

Recognition Service

Miss Stalson is associated with the author, who is vocations secretary in the Commission on Church and Ministry. Her assumption of office was marked by a recognition service held in connection with a regular meeting of the commission. Dr. Nathanael M. Guptill gave the charge. Executives of the commission are Dr. Guptill of New York City and Dr. Harold H. Wilke of Cleveland.

Miss Stalson comes to this national post with experience in both the secular and religious fields. She is a graduate of Miss Wood's School, Minneapolis, Minn., now a part of Macalester College, and of the Hartford School of Religious Education in Hartford, Conn.

Her experience in the church is interdenominational, beginning in 1944 when she was supervisor of periodical circulation for the Presbyterian Board of Christian Education in Philadelphia. In 1948 she served as national field worker in a two-year expansion campaign of the Methodist Women's Division of Christian Service for its Wesleyan Service Guild.

In 1950 Miss Stalson returned to the Hartford Seminary Foundation to become director of public relations. Since 1955 she has been director of Christian education in the West Congregational Church in Akron, Ohio.

The new Church Vocations Office has its roots in special emphases in both parts of the United Church. In the Evangelical and Reformed Church the first impetus was the establishment in 1953 of the Commission on Church and Ministry by the General Synod, which later demonstrated its concern for life enlistment by calling the author as assistant secretary in 1958. On the Congregational Christian side, the Office of Recruitment was established in the middle Nineteen Fifties. Miss Cushing, with thirty years' experience in the news bureau of the Congregational Christian churches, inaugurated and developed the program until her recent retirement *(see* Herald, *December 1, 1960)*.

A seventeen-page booklet entitled *Opportunities for Church Vocations in the Work of the United Church of Christ* could serve as a thumbnail description of the service offered by Miss Stalson. She provides information about the challenging and constantly expanding range of vocational choices open in the United Church program today.

Her office maintains contact chiefly with young people in high school and college whose sense of Christian responsibility may prompt them to a curiosity about careers in the church. On registering with the Church Vocations Office as tentatively considering a church vocation, they indicate their interest in exploring opportunities that would utilize the training toward which their interests and particular talents seem to direct them. Registration is without obligation and no commitment to particular vocational decision is implied.

Alpha Stalson is associate secretary of the United Church vocations office.

This office is not an "employment agency" of the church. It is not concerned with filling vacancies, but with helping young people discover how best to invest their lives. It is a vocational exploratory center providing information and assistance to the registrant in his search for a satisfying vocation. Through its services, a young man or woman may consult personnel directors and others well acquainted with the particular field he or she may be considering.

Overseas Service

Those students interested in the possibility of overseas service, such as was mentioned in "Exciting opportunities open on mission fields today" (United Church Herald, *January 26, 1961)*, may be referred to the personnel secretaries of the overseas boards. At the same time their names are kept in a file of persons considering full-time service in the church.

A young person's readiness to give serious thought to the possibility of a Christian career demands a full and friendly response from the church and its people. The Vocations Office informs synodical or conference officers about the registration. Often these officers have been involved locally with others in helping to foster the young person's interest, and they need to be kept up to date so they can stand ready to give further help. In a recent letter to prospective applicants Miss Stalson asked this question: "Do you know about the 'in-care' relationship that awaits you in your home-church territory when you embark on training for a church vocation?" Few young people—and even fewer long-time church members—know about this program, although it has operated throughout both branches of the United Church of Christ.

The Church Vocations Office address is 2969 West 25th Street, Cleveland 13, Ohio.

Mr. Kriete, an E and R clergyman, is secretary of the Church Vocations Office, Commission on Church and Ministry. Photo by courtesy of the author.

Women's Groups Coordinate Programs

JOINT planning for the educational programs of the National Women's Fellowship of the Congregational Christian churches and the Women's Guild of the Evangelical and Reformed Church is bringing these two organizations closer this year.

Emphases, programs and resource materials of the six departments of work of the two organizations, although coordinated in the last several years, will now be correlated even more fully. The E and R and CC chairmen of corresponding departments will be in regular touch with each other, keeping abreast of and sharing new findings in their fields.

Program Book

The CC leadership training committee and the E and R promotion committee are currently planning two major joint projects in 1961. The four men's and women's lay organizations are producing a program book together for the second year. Its title, "Creating and renewing the church," was taken from the Statement of Faith of the United Church. In addition, the two women's organizations will produce a booklet of devotional services as a companion to the program book.

At the recent meeting of the national education committees of the two women's organizations held in Cleveland, these developments emerged in sessions characterized by deep fellowship and quiet deliberation. The chairmen of the six departments sat two by two to discuss the emerging plans. Then, with chairmen of leadership training and promotion, the chairmen of the education committees and some national staff members and officers, they brought their concerns before the entire body. Meticulously considering each detail, the women made precise judgments. Continually in mind were the questions: How will our planning affect the women's programs of our churches? Will it be helpful as women endeavor to develop churchmanship, and are we providing the resources they are requesting?

The group in Cleveland began by approving a report on the proposed program book for 1961-1962. The third such undertaking for both men and women of the uniting denominations, this book, like the previous two, is being prepared by a lay committee representing each organization with two staff members serving as co-editors.

In addition, the women leaders felt the need for a book of devotions for women, with subjects corresponding to the chapter titles of the program book. They commissioned the two department chairmen related to this area of concern to prepare "Twelve devotions," which will be published jointly by the two women's organizations.

Chairmen of the six departments of work, after their private consultations, reported to the assembled women on their projected plans, giving a broad picture of the entire panorama of women's work in the church.

In both the CC and E and R departments of spiritual life, the new emphasis will be "Re-creating and renewing ourselves," through small groups, personal and family devotions. Bible study and retreats will be part of the program. Materials will include *Depth and Encounter*, a study of the Bible by Ross Snyder; daily and family devotional flyers; helps for prayer groups in creating worshipful settings and for preparation of worship services.

Christian Stewardship

The Christian stewardship departments will emphasize "Teaching stewardship — creating and renewing through stewardship — witnessing through stewardship." Materials produced both denominationally and interdenominationally will be used by women's groups throughout the country. Reprints of several chapters of *Stewardship in the New Testament* by Holmes Ralston will be among the resources.

The interdenominational home and foreign mission themes of the Commission on Missionary Education of the National Council of Churches will be studied by the two departments of missionary education. Books on the 1960-61 themes, "Into all the world together" and "Heritage and horizons," are currently being used in the churches. The 1961-62 themes will be "Churches for new times" and "The Christian mission in Latin American countries." Denominational materials on these new themes will identify the specific work of the Congregational Christian and Evangelical and Reformed churches.

The Christian education departments will emphasize "Christian nurture in family life" and "Family life and stewardship." Small groups in adult education and United Campus Christian groups will be considered especially. Both departments will promote the new United Church Curriculum, with special emphasis on the philosophy behind it. Both department chairmen are inter-

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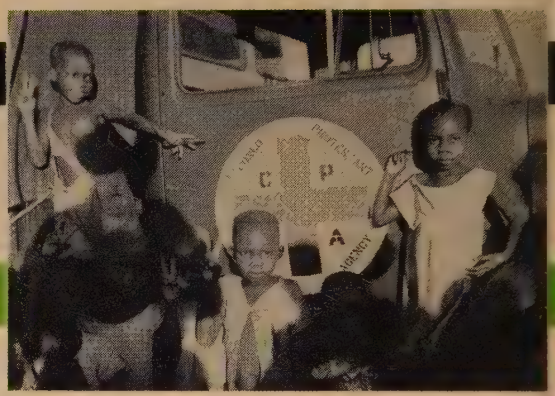
MARY P. HARRINGTON

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Illustration by courtesy of CC Missions Council.

One thing we can do

Protestants pledge immediate aid from "One Great Hour of Sharing"



Congo children happily signal "V for victory" at the arrival of truckload of rice, powdered milk.

Where will the money go that you and other Protestants will contribute when our churches observe "One Great Hour of Sharing" on Sunday, March 12?

One dramatic example of how a fraction of your gifts will be used is described in this article—food for the desperately impoverished refugees and starving war casualties in the strife-ridden Congo. American Protestants are asked to raise one-half million dollars for relief to the Congo's 300,000 refugees.

The 1961 "One Great Hour of Sharing" is the thirteenth annual joint financial effort of major Protestant denominations to aid the needy.

It was evening in a Congo town called Mwena Ditu. An American and a handful of Congolese workmen were ending a weary day of unloading trucks —transferring heavy sacks of corn, rice and manioc to the floor of a warehouse. The job had gone slowly, for half the men hired to do it had been forced to join the intertribal fighting that rocks Kasai Province, and the watching women and children had become anxious and impatient.

The workmen understood their impatience, for the food in the sacks meant the difference between life and death. It was a relief shipment from the churches of the United States, sent to Kasai Province to stem the starvation that sometimes sucks life from as many as two hundred children in a single day.

Suddenly there was a burst of gunfire. People leaped for shelter. Crouching beside the American were a European trader with his wife and his two children, who clung to their mother as bullets sprayed from a machine gun less than a hundred feet away. For a full hour they huddled together, afraid to move for fear of becoming a target. Then a deep, after-battle hush fell on the town. One by one people crept cautiously from their hiding-places, shaken, grateful for their escape—but cruelly disappointed because it was too late to finish unloading the priceless food. Not until the next morning could the American and his team fling open the warehouse doors and distribute rations to 6,200 desperately hungry people.

To Archie Graber, the young minister who is directing the food relief program of the Congo Protestant Relief Agency in Kasai and Bakwanga provinces, the hour under fire was part of a daily round of danger. Violence is everywhere he turns and he must risk his life continually as he travels along the death-shadowed Congo roads with his truckloads of life-giving supplies—rice, corn meal, powdered milk, dried beans, bread flour, vitamin pills, medicines and soap.

JULIA PIGGIN

Miss Piggin is a member of the staff of Church World Service. Photos by courtesy of Church World Service, New York City.

Mr. Graber is one of a growing number of Protestant missionaries who have chosen to ignore personal safety and stay, under the auspices of the Congo Protestant Council, to channel help to suffering thousands in the agonized new nation.

Their experience in Africa, plus the trust they have won from Congolese they served in prewar times, has enabled them to move with sureness and comparative freedom. It has earned them the confidence of United Nations representatives, who have given them responsibility for providing food and medical supplies to three major hospitals and thirty-three clinics, staffed principally by Congolese medical assistants and graduate nurses.

Why are the Protestant churches of the United States engaged in this massive effort to feed the hungry and to clothe the destitute? Because the church of Jesus Christ must be concerned with human suffering whatever its cause and it must be sensitively concerned with problems of human justice. "When human need becomes poverty and poverty becomes destitution, we as Christians are involved because the destitute have no way out of their plight without help." The church, where it can and when it can, must offer help.

Through "Operation Doctor" in the United States and Europe, the Congo Protestant Relief Agency is recruiting

about the Congo crisis

Baluba refugee, one of 300,000 made homeless by tribal warfare, seeks shelter from tropical rain.

Workers at Mwena Ditu warehouse unload sacks of life-giving rice sent by Church World Service.

physicians, surgeons, nurses, technicians and other medical personnel to complete the staffs of these hospitals and clinics—and mission hospitals as well. It has sounded a world-wide call for volunteers to replace Europeans whose flight or evacuation left the Congo with serious shortages at a time when trained medical personnel is most desperately needed.

High transportation costs within the Congo sapped C.P.R.A. funds at the onset of the emergency, but United Nations planes are now airlifting shipments of food and medicines, thus freeing money for other purposes. Great quantities of the relief materials are from the United States. These include drugs contributed by American pharmaceutical companies and food from Government surplus stocks, donated to Church World Service and shipped to the Congo with funds collected through the churches. United States military planes have also airlifted food contributed by European governments and churches for Congo relief.

C.P.R.A.'s principal ministry of the moment is to 300,000 Baluba refugees driven from their homes in Kasai Province by warfare between their tribe and the rival Luluas. The refugees clog the roads of the Congo, on the move to nowhere, clutching the few belongings they were able to grab when Lulua tribesmen put the torch to their villages, trampled and burned the fields on which their livelihood depended. Some of them have tried to erect new mud and grass huts when they come upon stretches of barren land, but there are no crops to support them. C.P.R.A. representatives are distributing seeds for planting, but the harvest cannot be hurried.

Kwashiorkor, the dreaded African disease of malnutrition that turns black hair to rusty red, withers arms and legs, swells bellies and eventually kills, is raging among the refugees. United Nations experts estimate that one-third of Baluba children will starve to death in the next six months unless food and medicines reach them in time.

The churches in the Congo have seen the need and are struggling, in the face of extraordinary difficulties, to meet it. In their extremity they are appealing to their fellow Christians throughout the world to help them, confident that they will not forget the words of their Lord: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Already Church World Service, overseas relief agency of Protestant and Eastern Orthodox churches in the United States, has provided more than $627,687 in cash, food, medicines, tents and other necessities in the Congo for distribution by C.P.R.A. Now it is appealing to the churches for more.

Three million dollars is desperately needed, according to United Nations officials, to halt famine in the Congo. The World Council of Churches has asked Christians to give one million dollars, one-half of it to buy food and to support Operation Doctor, and one-half to establish an educational program that will help Congolese to shape a satisfying future when peace finally comes.

A healthy share of churchgoers' contributions to *One Great Hour of Sharing*, which will be observed throughout the U.S. on March 12, will be earmarked for Congo relief. Nearly a million dollars will be expended in 1961 in the Share Our Surplus distribution program of the churches, under which food commodities from United States surplus stores are given free to hungry people in Europe, Asia, Central and South America as well as in Africa. *In this program more than three hundred pounds of food are provided for every dollar of contribution.*

In his inaugural address President Kennedy spoke to "those peoples in the huts and villages of half the globe struggling to break the bonds of mass misery" and pledged our country's "best efforts to help them . . . because it is right." The Congo is an example of the way in which Protestants are doing their part to honor that pledge.

OBSERVE "ONE GREAT HOUR OF SHARING"

Myths:

Myth of the expulsion of Adam and Eve "points beyond itself" to reveal truths about the nature of man and God.

MYTHS are of primary importance in expressing our faith. This is not to suggest that belief in a particular myth is the same thing as having faith, for holy things are never holy in themselves. Holy things that we can see or touch or understand are holy because they point beyond themselves to the source of all holiness.

Familiar Formula

We understand a myth, grasping the narrative with our minds. And when we see the elements of the story as symbols pointing beyond themselves then we truly begin to explore the depths of our faith and understand what its implications are for us.

What the formula is to the scientist, the myth is to the religious seeker. Take the most familiar formula in our time: $E = mc^2$. This formula wasn't dreamed up out of vague wishes. Rather it expresses a relationship already existing in nature, a relationship that had waited for the right man to come along and comprehend it. When Albert Einstein did that, we gained a formula of which the following observations are true:

(1) The formula can be applied to wood or steel or uranium—matter of any kind.

(2) It was just as true fifty centuries ago as it is today.

(3) There is nothing sacred about the symbols "E," "m" and "c." They could just as easily be "j," "k" and "l" or anything else that we decide upon to represent energy, weight and velocity.

(4) The value of the formula lies in its expressed ratio between significant things. That is to say, it opens up an area of reality otherwise closed to us.

These abstract symbols related to each other in a precise way suggest a similar relationship between things "out there" in the real world. While we can't actually grasp the immensities of these relationships in the whole universe, we can express them through the use of sets of symbols called formulas.

Now faith, as Paul rightly says, deals with the unseen and the hoped-for. For if our faith is not in things beyond space and time, it is not faith at all but rather some kind of observation. As Paul Tillich says, "Faith is ultimate concern." And concern that is ultimate can only be expressed symbolically.

Suppose that you wanted to "describe" a lake-shore scene to a blind man. Should your words prove inadequate, you might try putting water in his hand and giving him a tree branch to hold. And yet, for all your efforts to translate sight into terms of touch, he still would not be able to perceive the scene visually as you do. Neither can you adequately describe God in words or sense-reports because God by his very nature stands beyond these space-time definitions.

Yet, just as the handful of water and the tree branch gave vividness to the verbal description of the lake shore, so the words we use and the human experiences we cite to describe God's nature make him more readily understood.

We use dozens of symbols every day, particularly when we write or speak, for words themselves are symbols. But there are numberless others. The red light that makes you stop your car at a railroad crossing signifies that a train is on its way. The flag flying over the post office indicates it is a Government building. And so on endlessly.

You may suggest that many of these

Mr. Gruman is minister of University Congregational Church in Missoula, Mont. The illustration is a detail from Giovanni di Paolo's "The Annunciation" in the National Gallery of Art, Washington, D. C. The theological source used by the author for these comments on myth was *Dynamics of Faith* by Prof. Paul Tillich, published by Harper and Brothers Publishers.

the language of faith

symbols are confusing, that we might better deal with the thing itself and do away with the symbolic representation of it. The answer is, of course, that no one can grasp an ultimate concern; one can only express such a timeless, spaceless concern. You can do away with symbols for tangible objects such as a desk and a car, but only symbols can describe or illustrate abstract values such as success, patriotism, perfection or devotion to God.

There are those, of course, who try to rid their lives of any concern that exceeds finite limitations of space and time. They will confess to a concern over their existence but not to a concern over the meaning of their existence. That would entail symbolizing a realm that eludes space-time definition. Such self-styled "atheism" may thus be defined as indifference to any ultimate concern, and it is doubtful whether any human being can exist on such a basis.

It is still true that whatever we place at the summit of our lives, whether it be sensual satisfaction ("Their God is their belly"), national security ("Some put their trust in chariots"), goodness ("The righteous man glories in his righteousness") or God ("As for me and my house, we will serve the Lord"), there is something to which we sacrifice all other concerns. And no matter what we call that something, it becomes our God. So, practically speaking, there are no atheists, whether in foxholes or any other place on earth. But because we are human, our humanity cries out for something that gives human life dignity and meaning.

A myth is a significant combination of symbols that points to God. Literally, the word "myth" means a "story of the

LAWRENCE L. GRUMAN

gods." Thus myths are present in every religion. And in every religion the myths are attacked or interpreted because while the myth represents God in time-and-space terms, it is really dealing with things that lie beyond space and time.

The Biblical myths that Christians deal with are familiar: the Paradise story, Adam and Eve, the Fall, the Flood, the Tower of Babel, the Virgin Birth, the miracles, the Resurrection and Ascension. These are myths to be solved, for a myth is a combination of symbols pointing to an ultimate concern. In the process we will not dissolve the myth or the mythical form because the myth is the language of faith. There is no alternative to using this language form, for the human mind can express its far-reaching concern only in concrete terms.

Some will object to the listing of Biblical records as myths, for such designation seems to cast doubt on their historical validity. To suggest that the Virgin Birth is "only a myth" will appear impious to them. But a careful reading of what has gone before will reveal no lack of awe before these stories. Contrary to the implication of "only a myth," I have been suggesting that myth is the highest form of grappling with the ultimate meanings of human life.

If we may refer again to the formula $E = mc^2$, it will be seen that when values for "m" and "c" are assigned, "E" takes on real content and the formula is meaningful. Nor is the formula "dissolved" by such action; the formula is "solved" and thereby acquires decisive significance. When the elements of a myth are clothed with meaning, or given values, the "solved" myth becomes meaningful. For example, when Adam is understood to mean mankind and the "fruit of the tree" to mean the pretense to moral perfection, the "Garden" story becomes decisive.

Further, it should be clear that:

(1) The myth can be applied to children or old men, to Russians or Africans, to all human beings, bar none.

(2) It was just as applicable to men of fifty centuries ago as to men of today.

Historical Event

(3) There is nothing sacred about the symbols used, whether Adam or the Cross. Any other name or form would serve equally well.

(4) The value of the myth lies in its insight into the relationship between eternity and history, between the infinite and the finite.

Others may be offended, for example, by having the Resurrection treated as a myth instead of a historical event. They would suggest that without a historical basis such an event can hardly be the object of religious speculation. In reply it must be said here that the interpreter may too readily exhaust his conception of the event by dealing with the reportorial questions of who, what, when and where.

Such preoccupation with the event is striving to bludgeon the unbeliever into intellectual agreement. On the other hand, it is sufficient for me that generations of men have been invigorated by this account of the Resurrection, holding it as a precious insight into the purposes of God. On this basis I personally am impelled to take this matter seriously and grapple with it strenuously myself,

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The Light of the World

Lenten Meditation: III

> *". . . to bear witness to the light, that all might believe . . ."* John *1:7.* *". . . that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ."* I John *1:3.*

WILLIS E. ELLIOTT

"I DON'T know. I've never been 'deep' with anyone."

Sitting next to me, the fiftyish bachelor said it wistfully, in response to my question, "Don't you think people at least want to be kind, deep down?"

Taking Advantage

It was intermission at Brendan Behan's "The Hostage," an angry Irish play in which all the connections have broken down although the author still proclaims on the title page his belief in "kindness."

"Have you never wanted to be 'deep down' with anyone?"

"Yes, but I'd be afraid to be."

"Afraid of what?"

"That somebody might find out something."

"And take advantage of you?"

"Exactly. You have to look out for number one, or nobody else will. But you have to look out for number two too, or he'll do you in while you're getting yours."

I thought of a small creature drinking in the jungle, head tilted to watch for carnivores. This withdrawn personality, an inveterate theatergoer with a spectator view of life, has lived all his days in the brick jungle, jostling daily against many bodies yet never "close" to a soul. Lest he be further hurt he has pulled in all his soft parts and has turtled on himself, his fellow creatures, God and life itself. And he is only a slightly exaggerated version of Urban Man, mid-century Western man who wistfully believes in "togetherness" but fears that creative encounter with God and neighbor that the Bible calls "fellowship."

"I know someone who knows you and who won't take advantage of you," I said. He peered at me as if trying to recall whether he had ever seen me before. "I mean God, who knows you through and through, and loves you and wants to lead you into deep relationships." Some light began to dawn in his eyes before the lights came up again on stage.

Outtalking the world, the flesh, the devil, the positivists, the nihilists and the Communists is a plain Christian duty in our time, as plain as the early Christian's duty to outtalk, outlive and outdie his neighbors. Of course the talk must have life behind it, but few of us are in danger of trying to sell what we do not have. The danger is far greater that we shall fail to share the gospel, which at great cost has been shared with us.

Not limited to outarguing, this outtalking is basically something very different. It is an "outoffering," a persuasive pointing to a higher way, deeper satisfactions and broader fulfillments. But efforts toward it come to naught unless the witness can point also to a supportive fellowship, a beloved community, which can serve as the nurturing soil of a newborn hope.

Persuasive Pointing

The first meditation in this Lenten series sought to set forth Lent as the season of the disposable self in the cosmic conflict of light against darkness. Military training for this war in which the stakes are final involves the disciplines of devotion, study, witness, fellowship and service. The second meditation treated training in devotion and study as special Lenten efforts, and the fourth will deal with a larger service informed by an ecumenical attitude toward the whole Christian tradition.

This third article is concerned with the interdependence of the Christian wit-

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This is the third in a series of Lenten meditations on the theme "Jesus Christ, the light of the world."

Dr. Elliott is literature secretary of the Office of Evangelism of the United Church of Christ. The illustration is the aisle entrance window in Dr. Elliott's former church in Morton, Ill.

ness and the Christian fellowship. In the interview with which it began, our New Yorker caught a glimpse of the possibility of a company in which his shell would not be necessary. All now hangs on whether such a fellowship exists and is available to him. It is not enough to preach "the Lord"; the gospel is the offer of the-Lord-in-his-church. For the lost at sea a captain is not enough; there must also be an "ark of salvation."

Coordinate Relation

In the window that is the visual focus of this Lenten series the burning center is the Lord (represented both verbally ["Jesus is Lord"] and dynamically [the all-radiant Light]). Dove and book symbolize the authority and discipline of the Spirit within and of Scripture. And that boat? A figure for the coordinate relation of witness and fellowship.

Nowadays, of course, a ship in Christian symbolism is most apt to suggest the unity of all believers in Christ, this being the tone of the ancient symbol's use in the World Council of Churches' emblem in which the ship is surrounded by the Greek word used to mean "Christians everywhere." The ship in our window is deliberately differentiated from the one in the W.C.C. emblem so that it may gather up all the meanings, including the one relative to the other three leaves of the quatrefoil—the authority of the living church throughout the world.

More than we do, the early Christians thought in pictures. One of their favorites was Jesus as the new Noah, offering salvation upon repentance. (This required some doctoring of the ancient Semitic story in which "the Lord was sorry that he had made man" [*Genesis* 6:6]. The Christian gospel makes up for the ancient deficiency by interpreting the ark-building as partly for evangelism and by offering salvation to the antediluvians post mortem [*I Peter* 3:19f.].) Judgment and threat were there too *(Matthew* 24:37-39, *II Peter* 2:5), but that boat was understood mainly as an "ark for . . . saving" *(Hebrews* 11:7); promise was a major motif. Noah-Jesus is "a herald of righteousness" *(II Peter* 2:5) and a Resurrection symbol (the orant Noah in hundreds of catacomb paintings, "standing up" [the Greek work for "resurrection"] in an ark-coffin, making the flood both death and crucifixion, and its aftermath Easter.)

Fantastic? Irrelevant? Not when one realizes that the complex of thought and feeling gathered round this image was a main component of the earliest Christian sense of the gospel and "what it means to be saved." Fail to grasp the shape of the image and we fail to feel what Christ meant to the earliest generations of us. Something this prominent in their catechesis (preparation for membership) cannot be unimportant for understanding the gospel.

As a salvation-symbol, then, the ark gathers together the themes of witness, fellowship (the earliest Christian emphasis) and unity (the consolidating emphasis in catholicism and ecumenism, ancient and modern).

Essential Ark

Of course Noah is nothing without his ark and Jesus is nothing without his church. But what if the ark leaks and the church founders?

Without his ark Noah is irrelevant, and so is Jesus without his church. To our theater habitué Christian testimony sounds odd and unreal unless he can be pointed toward a saving fellowship in which the Savior may be found. Witness and fellowship are interdependent. Without the witness the fellowship becomes vacuous and degenerates into culture-Christianity; without a vital fellowship of concern, "witnessing" is overselling.

The first Christians were much concerned about worthiness. They sang hymns to Jesus as "worthy" *(Revelation* 5:12) while seeing themselves as unworthy *(Mark* 1:7; *Luke* 7:6 and 15:19). They prayed to become "worthy of the calling" *(Ephesians* 4:1), "worthy of the gospel" *(Philippians* 1:27), "worthy of God" *(I Thessalonians* 2:12), "worthy of the Lord" *(Colossians* 1:10).

As we study the Lenten booklet *Jesus Christ, the light of the world* or other Lenten guides, our churches would do well to ask themselves: Are we worthy of converts? Knowing that membership conservation is proportionate to church vitality, do not our CC "inactive members" and E and R "erasures" reveal that our arks are leaky? Have we taken in so much bilge that we cannot take on more passengers?

To be specific, suppose I were to refer my theatergoer to your church. How would you proceed to nurture his new spiritual interest and hope? Who in your church might serve as the other animal "of his kind" in the ark (if you will pardon this bit of primitive Christian allegorizing)? What groups might sustain his growth, giving him a quality and depth of fellowship he cannot find in "the world"?

"Nurture-Potential"

For your church, and for the groups in it in which you personally participate, Lent may be a call to analyze what we may term the nurture-potential. For many years we have talked about the "evangelistic potential" of church groups and have meant numbers—how many others should this group be concerned about? We now see that of prior importance is the question: How able is this group to nurture the seeker who may join it? What happens to him should be the criterion of the group's value in the kingdom of God, and the very existence of "church groups" under church auspices should stand under this judgment: Are their members, old and new, growing in love for God and neighbor? Contiguity is not enough; only *koinonia (I John* 1:3) saves.

To press farther, "the church" in the New Testament sense of the word does not include the bilge of "activities" that stabilize it in the cultural ocean but threaten to swamp it. Only nurture-potential is significant for the development of Christian character, the arming of the Christian soldier, evangelism and the church's own future as a church. The nurturing of statistics is unreal, and the accommodating of "groups" and "activities" that would be no different if they were outside the church is in violation of the church's reason for being.

For sixteen centuries Christians have heard the benediction, "God be in my mouth and in my speaking." That is both witness and fellowship. God be also in my groups and in my joining, and grant me this Lent the courage to act in word and association not on dull habit and social fear but on love.

The Child in the Box

EDWIN T. DAHLBERG

THOSE who attended the National Council of Churches' General Assembly in San Francisco last December were puzzled by the prize-winning exhibit in the art show sponsored by Church World Service. As they stopped to look at Bruce Conner's curious work entitled "The Box" the assembly delegates invariably asked: "What is it? What does it mean?"

At first this question seemed impossible to answer. The artist had gathered bits of meaningless junk and boxed them up in a small wooden crate, blackened as by fire. Through a webbing of threads and strands of nylon stockings, a broken suitcase, old boards, tin cans and other rubbish could be seen. Among the shadows far inside was what appeared to be the decaying remains of a child who had sought shelter in the cramped box, surrounded by all the inconsequential toys of life.

Truthful Picture

My instincts rebel against this kind of art. It is not pleasing to the eye nor to the soul. But as Lynda McNeur described the exhibition, which was entitled "Daily Bread," we would ask: "Is suffering pretty? Must it be robed in the garments of sentiment before we recognize it? Is some tragedy too ghastly and too close for us to realize that we ourselves have created it? Like children must we have our medicine mixed with honey in order to cure our sickness?"

Mrs. McNeur, who was chairman of the exhibit, called "The Box" a "direct and truthful statement of the human situation. The artist did not intend to hide the facts, nor wish them away with sentiment, nor did he attempt to suggest how the tragedy of our sick society can be healed. He sought merely to state the *real.*"

Whatever our aesthetic reactions, those of us who have visited refugee camps in Europe and Asia are compelled to agree with Mrs. McNeur's interpretation of "The Box." It is a true picture of our twentieth-century world. It states the real.

Early last year I made a tour of the refugee camps of Hong Kong, Burma, India, Pakistan and the Middle East at the invitation of Church World Service. This is the agency that carries the relief and disaster ministries of the National Council of Churches around the world. This great organization will soon be asking for our generous response to the appeal known as *One Great Hour of Sharing,* in behalf of the world's homeless and starving.

While on this tour I was appalled, as I had been on earlier missions in 1947 and 1953, at the dimensions of our world tragedy. The city of Calcutta, particularly, is exactly what it has been called: "a Dead Sea of misery and despair." When Mrs. Dahlberg and I were there in 1953 we saw 2,600 refugees living in the waiting room of the Howrah railway station. This had been their only home for three years. We saw the women cooking rice for supper over little charcoal fires. The acrid smoke choked up every area of the station.

Children and old people were sprawled everywhere on the cold concrete floors. Sanitary conditions were of the most elementary kind. An epidemic of measles had isolated a large number of children in one section of the depot. That sight haunts my dreams to this day. It was "The Box" on a vast scale.

"Sidewalk Sleepers"

When I went back in 1960 I found the number of refugees greatly multiplied. The Howrah station was emptied of its occupants, but now the countless multitudes have settled down around the huge Sealdah station in Calcutta, jammed with huts inside and out. Some of these huts, made of cardboard and matting, are smaller than a pup tent. Yet they may be the only habitation for an entire family.

The child in "The Box" might have been a baby I saw in Hong Kong on my last trip. It was in the area of the "sidewalk sleepers"—those refugees whose only home is along the curbstones. As we picked our way through these crowded, wretched quarters I felt someone tugging at my coat. It was a worried young mother who wanted me to look at her baby. Drawing aside a bit of ragged blanket, which was the baby's only protection against the chilly winter air, she showed me the pitiful little body covered with sores and boils, the result of malnutrition and infection. There was no attempt at begging, only a mute appeal for help. Our Church World Service director in Hong Kong, the Rev. Elbert Gates, was as deeply moved as I was.

Mr. Gates and his wife, June, are examples of the magnificent group of Christian workers all over the world who minister to the needs of these suffering millions through Church World Service. The pastor of a beautiful church in New Jersey until two years ago, he was so stirred by the refugee situation he had seen on a visit to Asia that he resigned his pastorate to serve among these multitudes who are as sheep without a shepherd.

Christian Workers

A letter from Mr. Gates dated January 17, 1961, reports that during 1960 in that area alone Church World Service distributed 12,562,236 pounds of food valued at $1,257,822. The total Hong Kong program cost $1,700,000. In addition his wife and their daughter, Connie, distributed two thousand sweaters given by the Baptist women of Indiana. They could have used ten thousand more.

While passing out those sweaters to mothers of young babies on the sampans and junks in the harbor, Mr. and Mrs. Gates were on a boat that was almost capsized by the crush of people seeking sweaters. One woman did fall overboard, her baby on her back. Fortunately, both were pulled out unharmed.

The morning Mr. Gates' letter was written, 10,295 people were given 44,000 pounds of rice and 2,040 pounds of pork—one of five such distributions that day. This is repeated six days a week but unfortunately, because of the staggering need, ration cards can be given only to people who earn less than $5 per month for each member of the family.

Hunger and rags are only one part of this picture. Only the day before he wrote to me, 11,000 people had been made homeless by a fire raging through the shacks on the hillside. These huts are so crowded that five people are limited to a space 10 by 12 feet in size. Because

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Dr. Dahlberg is minister of the Delmar Baptist Church, St. Louis, Mo., and immediate past president of the National Council of Churches. Photo by courtesy of Church World Service.

Bruce Conner's "The Box," prize-winning exhibit at Church World Service art show, has been called "direct and truthful statement of the human situation."

of this crowding, students going to school have no place to study. So the churches, the mission centers, the Y.M.C.A. and Y.W.C.A. are providing study rooms for the young people.

Church World Service takes pains not to operate a competitive program. It works through existing agencies, such as the great denominational relief programs carried on by the Lutheran World Federation, the Salvation Army and the Y.M.C.A. and Y.W.C.A. Church World Service also works with the Christian Rural Overseas Program (CROP), the Heifer Project of the Church of the Brethren, the Society of Friends and the World Council's Department of Interchurch Aid and Service to Refugees.

Visitors to New York City should by all means visit the Church World Service headquarters in the new Interchurch Center at 475 Riverside Drive just opposite Riverside Church. There they can see the visible evidence of the gratitude of nations all over the world. Government citations, carvings, paintings, medallions and religious objects from members of every faith under heaven—all these thank offerings are an eloquent testimony to the good will created throughout the earth by the Good Samaritan spirit of Church World Service. But this program is not some sentimental Operation Santa Claus. The ultimate aim for the people it aids is self-support and resettlement on other continents where necessary.

One of the busiest and happiest places we saw on our whole journey was the Y.M.C.A. and Y.W.C.A. training camps near Jericho and the Dead Sea. There hundreds of young Arab refugees are learning new skills in metal and woodworking trades and in many other forms of handicraft. They are preparing for the day when they can be on their own.

The women of the United States, particularly, would be thrilled if they could visit our Church World Service relief centers in Jerusalem and see Arab women cutting and sorting bolts of cloth and sewing and repairing the garments collected from our churches in America. It is like a production line. As men read lists of families living out in the desert —the size of the coats and shoes they wear and what blankets they need— bundles are neatly tied together and made ready for delivery.

Great Hour

As we approach *One Great Hour of Sharing* let us make it a truly great hour. Let us give generously, sacrificially, wholeheartedly. But let us do more: let us work for a lasting peace in the world and a lifting up of the whole level of economy in impoverished nations. For it is war, pre-eminently, that makes refugees in the first place.

I have just returned from a preaching mission in Oak Ridge, Tenn., where I visited the vast atomic energy plants, the Institute for Nuclear Studies and the Museum of Atomic Science. It was an overpowering experience. Far down in a pool of water, at the base of a great atomic reactor, was a ponderous container of uranium. Glowing with a mysterious blue light, the awesome evidence of its radioactivity, the container looked like some terrifying underwater altar of the nuclear space age. Is its hidden fire a holy or an unholy fire? Will we use these mighty forces for good or for evil, for agriculture and healing or for bombs and destruction?

As surely as we prostitute God's creation for man's destruction, life will become more and more a "box," imprisoning the dead hopes of a dead world. Why not, by our gifts and prayers and Christian witness, set in motion such redeeming forces of resurrection that the kingdoms of this world shall become the kingdom of our Lord and of his Christ? "And he shall reign for ever."

OBSERVE "ONE GREAT HOUR OF SHARING"

Historic Midwinter Meeti

Twenty-five groups held sessions in conju tion with Missions Council's annual meeti

THE 1961 Midwinter Meeting of the Congregational Christian churches was a historic one on at least two counts: it was the last such gathering that Congregational Christians will hold as a separate denomination, and it set some kind of record for the number of official and semiofficial denominational meetings tucked in around the edges of the main gathering.

Central Task

According to the master schedule of the sessions, no less than twenty-five groups carried on deliberations at Buck Hill Falls, Pa., during the days—and nights—between January 25 and February 3. Of this number eight were groups related to the United Church of Christ, two were Evangelical and Reformed and the remainder were Congregational Christian gatherings.

Historically the Midwinter Meeting has been a gathering of the Missions Council of the Congregational Christian churches. The central task has been to set the budget and to lay plans for promoting *Our Christian World Mission* throughout the denomination. This job involves the superintendents of the state conferences and the executives and elected board members of the Board of Home Missions, the American Board of Commissioners for Foreign Missions, the Council for Social Action and the Congregational Christian Service Committee.

Probably the busiest people at Midwinter Meeting are the conference superintendents. These are the men to whom every board and agency in the denomination must turn for help in carrying out the scores of programs and projects. The Superintendents Council, a loose-knit and unofficial but extremely vital organization, met early and late to exchange information on its own problems and to consult with denominational leaders about concerns of the total fellowship.

CC conference superintendents and E and R synod presidents considered common problems and heard report of Committee on Realignment at Buck Hill meeting.

This year for the second time the superintendents met in joint session with the Evangelical and Reformed synod presidents. The latter postponed their annual meeting from early fall when it is usually held so that they might meet with their Congregational Christian counterparts. Main item on the agenda of the joint session was consideration of the report of the Committee on Realignment, set up by the Uniting General Synod in 1957 to help in putting conferences and synods together to function under the United Church of Christ. While no final decisions were reached—the United Church Constitution states that the realignment of conferences and synods must be determined by those bodies themselves—the joint sessions enabled the participants to explore common problems and in some cases to reach preliminary understandings.

A joint committee to carry out further interests of the two groups was named, including the Rev. Dr. Clarence F. McCall Jr., Oak Park, Ill.; the Rev. Dr. Albert J. Penner, Boston; the Rev. Dr. Archie H. Hook, Seattle; the Rev. Dr. Harry W. Bredeweg, Terre Haute, Ind.; the Rev. Dr. John L. Schmidt, Highland, Ill.; and the Rev. Dr. Paul T. Slinghoff, Sinking Spring, Pa.

The Council for Christian Social Action, in three days of intensive deliberation, produced three resolutions that will be sent to local churches, synods and conferences for study and to the General Synod of the United Church this summer. The statements deal with race relations, international affairs and problems of migratory labor. One of the highlights of the C.C.S.A. meeting was the installation of Ruth Elizabeth Johns as

Miss Hyer is associate director of the Office of Communication for the United Church of Christ. Photo by the author.

t Buck Hill Falls

MARJORIE HYER

publications secretary and editor of *Social Action*. The service, which was conducted by United Church co-president the Rev. Dr. Fred Hoskins, was followed by a tea. Miss Johns succeeds Mrs. Fern Babcock Grant.

Board Meetings

The Board of Directors of the Board of Home Missions and the Prudential Committee of the American Board held their regular meetings at Buck Hill Falls, as did the Executive Committee of the Congregational Christian General Council and the Congregational Christian Service Committee. The confluence of so many denominational leaders made the midwinter gathering an expedient time and place for a session of the Committee of Fifty of the Board for Homeland Ministries.

Other groups that took advantage of the fact that most of their members would be at Buck Hill Falls anyway included the Joint Committee on the Urban Church, the Allied Enlistment training leaders, the Ad Interim Committee, the Joint Cabinet, the Christian Higher Education Fund, the United Church's Commission on the Church and Ministry, and the regional meeting planning committees. Both the Women's Fellowship and the Laymen's Fellowship met. *(See* United Church Herald, *February 23.)*

One of the more modest offsprings of the United Church of Christ has been the formation of a Committee on the Aging. Strictly unofficial, the informal group plucks from half a dozen agencies of the uniting groups those persons who for one reason or another are professionally interested in the problems of elderly people. At Buck Hill Falls the committee came together to "let each other know what we are doing," as one member expressed it. The group includes representatives from the pension boards, social action, Christian education, benevolent institutions and lay organizations. It is likely that it will eventually become an official part of the United Church but for the time being the committee functions on an *ad hoc* basis.

The central concern of the four-day Missions Council sessions revolved around the plans for raising the $11,500,000 voted earlier as the 1961 fund-raising goal for *Our Christian World Mission*. Most of the Missions Council sessions were work sessions devoted to exploring new ways of interpreting to local congregations the responsibility of each church member to support the mission of the church. In addition, each of the boards and agencies of the Congregational Christian churches made a major presentation to the total group pointing up the need in its particular field of concentration and ways in which the increased apportionment could help meet that need. Dr. Robert W. Spike, speaking for the Board of Home Missions, stated that the new frontier for the church lies in the world of television, book publishing and the arts. The "jungle of mass communications" is the place where millions of dollars are spent that affect the shape and values of our whole nation. He recommended that the church commission special ministers to work among Hollywood actors and writers as well as in the TV industry.

The following were elected officers of the Missions Council: the Rev. Henry E. Robinson, Fairfield, Conn., chairman; Mrs. John C. Bennett, New York City, vice chairman; the Rev. William C. Calhoun, Bellingham, Wash., recording secretary; Harold B. Belcher, Boston, treasurer.

Since it is anticipated that in July of this year the union between the Evangelical and Reformed and the Congregational Christian churches will be completed, this was in all likelihood the last Congregational Christian Midwinter Meeting. What happens in the future will presumably be determined by the Stewardship Council of the United Church of Christ.

PROGRESS REPORT

Report of voting by CC churches on the proposed United Church Constitution

YES	1,758
NO	100
ABSTAIN	25
CHURCHES VOTING	1,858*

*abstentions not included

BOOKS

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE

By Roland H. Bainton *(Abingdon Press, $4.75)*

HERE is a "historical survey and critical evaluation" of the whole range of attitudes on the most acute dilemma in Christendom. It is objective, interesting and persuasive, and moves to reasoned conclusions.

Those who know Roland Bainton of Yale University Divinity School as a teacher or who have read his books *The Church of Our Fathers* or *Here I Stand* on Martin Luther will not be disappointed in their expectation of concrete detail. The book was over thirty years in the making.

Broadly speaking, three concepts are researched historically and analytically: pacifism, the just war and the crusade, in reverse order. The whole scenery from Marcion, who thought the world bad because it contained wars, flies, fleas and fevers, through the Crusades to the twentieth-century wars, including Okinawa and Korea, is surveyed. Nor is the decision created by the atomic bomb evaded.

The Renaissance utopias and the contributions of the peace churches in the Enlightenment are not neglected. Intriguing and persuasive is the longest quotation, from Erasmus' *The Complaint of Peace,* which should be part of every peaceman's armor.

The American Revolution, the Civil War, and World Wars I and II are reviewed from the viewpoint of the churches then and now. The morality of saturation bombing comes in for appraisal by German physicist Carl von Weizsacker and American diplomat George F. Kennan. The issues are not dodged. Roland Bainton clearly states his case. The treatment is notably realistic and historical. Every churchman—layman or cleric—ought to read this book, as should every statesman. It just might restore some sanity to the age—while there is still time.

Alfred W. Swan

Minister,
First Congregational Church,
Madison, Wis.

PROTESTANT THOUGHT AND NATURAL SCIENCE

By John P. Dillenberger *(Doubleday and Co., $4.50)*

THIS volume is essentially historical interpretation covering a span from the Reformation to the present. The author says: "Underlying all the issues is the relative authority and interpretation of Nature and Scripture in theological matters." In the first section of eight chapters, comprising 85 per cent of the book, there is an attempt to quote from the writings of all the significant contributors in this field beginning with Copernicus. The author moves from the Continent to Britain and later to America and back, shifting with periods of intense activity.

It appeared unfortunate to this reviewer that only three brief references are made to Francis Bacon, although Professor Dillenberger does say: "Bacon stood against the heavy hand of antiquity as the arbiter of truth, and instead proposed an inductive, experimental method."

Probably the author is more experienced and interested in the theological than in the scientific side of this eternal debate and hence quotes those authors who approach matters in that way. For the reviewer as a religiously oriented scientist, the volume seems lacking in significant contributions from the side of science.

The last four chapters "note the changes that have taken place in theology and science in the last half century, and what these changes may and may not imply for the relation of the two disciplines." An excellent summary of these "major revolutions in thought" reads as follows: "In origin and in conception the two revolutions were independent of each other. Each revolution was accompanied by a determination to restrict the area of alleged competence to one's own domain and to reject all unwarranted claims concerning areas outside one's own professional concern. . . . This self-limitation has led to a greater intensity within the respective areas, but paradoxically enough, without the doctrinaire and absolutist claims to which the areas were previously prone."

This concluding section is based on Barth, Bultmann and Tillich only, and the only treatment of science is of physics, astronomy and a bit of mathematics. Since the author quite frankly introduces his work as essentially historical, perhaps the reader should not be too disappointed to find little of current thought.

The volume is well documented for those who care to read more extensively. The extensive use of quotations makes the reader confident that he is getting the point of view of the ancients. The author's language is not at all ponderous for the reader not trained in theology or philosophy. The volume is more apt to appeal to the historically minded than to the scientific layman who is seeking to develop his own orientation in this field where thoughtful Christians feel they want direction and stimulation.

Elmer L. Severinghaus

School of Public Health and Administrative Medicine, Columbia University.

THE CHRISTIAN AS A DOCTOR

By James T. Stephens and Edward Leroy Long Jr. *(Association Press $2.50)*

THIS interesting little book is one of the first two volumes in a series on "The Christian in his vocation" *(See* United Church Herald, *February 9).* Dr. Stephens is a practicing physician in Oberlin, Ohio, and Professor Long teaches religion at Oberlin College.

The book opens with a discussion of the Christian meaning of the doctor's job in light of the conviction that God can be served in the practice of medicine. A genuine interest in both the biological and personal dimensions of the practice of medicine should be coupled with dedication and zeal for Christian service.

The second chapter on personal attitudes of the doctor analyzes how a Christian physician faces situations that tug at the soul, such as the congenitally abnormal baby, the unexplainable death, professional jealousies, the temptations of sex, alcohol and drugs.

A third chapter on the doctor in his group relations can be summed up as his reputation, as evidenced by the respect or criticism of others. The charge of malpractice is discussed, as is the doctor's relationships to organized medicine and his civic responsibilities. The chapter on medical economics deals with the fee system as compared to state-supported medicine and that financed by insurance. The authors conclude that Christians are entitled to reach different policy decisions. Ethical problems and decisions are the subject of the final chapter, including a discussion of ghost surgery, the problem of literal truth that causes injustice, the seemingly useless prolongation of life and the opposite, euthanasia.

The final sentence of the epilogue summarizes the book: "It is not the goal of Christian vocation to make us absolutely perfect but rather to make us more sensitive and dependent and humble in the face of the very great mysteries and uncertainties that surround human life and especially that portion of it with which the doctor deals." This reviewer found much of interest in the book, much that stimulated thought and could provoke discussion. He would warmly recommend it to any doctor, confessed Christian or otherwise, and to any young person seriously considering medicine as a profession.

Philip M. Stimson, M.D.

New York City.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

E and R Giving Sets Record

CONGREGATIONS of the Evangelical and Reformed Church contributed more than one million dollars more for the denominational program during 1960 than in any preceding year, according to Charles H. Lockyear, treasurer of the church.

His report on the fiscal year that ended January 31, 1961, revealed that the largest single sum in this increase was $607,887 contributed in response to the special United Seminary Appeal. Gifts to the denomination's home and overseas work, totaling $4,911,626, accounted for an increase of $353,265 over the previous year. Contributions to World Service totaled $798,666 for an increase of $106,047.

The year 1960 was the twentieth consecutive year of increase in Apportionment giving. In that period the Apportionment income has increased five and one-half times.

California led all synods by contributing 110 per cent of its Apportionment goal for the year. Trailing California were Southeast Ohio and Southern Synods with 101 per cent and Mercersburg with 100 per cent. The total contributed by all thirty-three synods was 87 per cent of the annual goal set by the 1959 General Synod for the biennium 1960-61.

California Synod with 208 per cent of its goal paid also led all synods in contributions to World Service. South Indiana Synod followed with 157 per cent, South Illinois with 150 per cent and South Wisconsin with 146 per cent. Total paid by all thirty-three synods on their World Service goals was 121 per cent.

In gifts to the United Seminary Appeal, South Wisconsin Synod led with contributions totaling 45 per cent of its two-year goal. This was followed by South Indiana Synod with 41 per cent, Philadelphia with 40 per cent and Central Pennsylvania with 39 per cent. Total giving in excess of $600,000 during the first year of the United Seminary Appeal represents 30 per cent of the million-dollar goal set for a two-year period.

T.C.B.

Record of Apportionment and World Service Giving by Synods in 1960

APPORTIONMENT				WORLD SERVICE		
Goal	Paid	Per Cent	Synod	Goal	Paid	Per Cent
$ 29,270	$ 32,288	110	California	$ 3,445	$ 7,154	208
197,294	200,199	101	Southeast Ohio	23,210	27,263	118
113,020	113,762	101	Southern	13,305	13,675	103
187,745	187,745	100	Mercersburg	22,085	28,431	129
291,324	287,892	99	South Indiana	34,275	53,980	157
283,940	276,911	98	Missouri Valley	33,400	43,841	131
219,538	211,726	96	Midwest	25,830	35,331	137
208,335	200,472	96	Philadelphia	24,510	29,022	118
120,843	115,440	96	Kansas City	14,215	19,028	134
121,946	114,345	94	Northern	14,340	15,938	111
108,900	101,869	94	Central Pennsylvania	12,820	14,728	115
196,370	182,241	93	South Illinois	23,110	34,580	150
167,712	154,970	92	South Wisconsin	19,735	28,723	146
206,365	184,455	89	Northwest Ohio	24,270	26,878	111
207,515	185,198	89	Lancaster	24,400	26,031	106
249,572	220,763	88	Southwest Ohio	29,355	29,438	100
148,495	129,455	87	East Pennsylvania	17,470	15,600	89
175,856	150,971	86	Potomac	20,685	24,883	120
205,868	174,641	85	Northeast Ohio	24,215	22,759	94
377,339	320,067	85	North Illinois	44,385	62,259	140
253,423	212,098	84	Michigan-Indiana	29,815	38,952	131
135,835	113,362	83	Susquehanna	15,985	13,551	85
194,935	162,487	83	West New York	22,935	22,735	99
22,550	18,403	82	Dakota	2,650	3,539	134
227,963	181,812	80	Pittsburgh	26,805	24,973	93
127,538	101,175	79	Texas	15,005	14,890	99
276,580	209,971	76	Reading	32,540	24,966	77
219,233	156,596	71	Lehigh	25,780	20,174	78
175,668	123,977	71	North Wisconsin	20,660	18,083	88
58,085	40,138	69	New York	6,830	8,072	118
18,720	12,933	69	Pacific Northwest	2,250	2,214	98
33,650	16,645	49	Rocky Mountain	3,975	5,015	126
63,873	16,603	26	Magyar	7,510	5,831	78
$5,625,300	$4,911,626	87		$661,800	$762,554	116
			From Organizations		36,112	5
					$798,666	121

Increase over 1959 ..... $353,265

NEWS

WITHIN THE UNITE

COMMISSION GIVES NURSE-OF-THE-YEAR AWARD

THE Commission on Health and Welfare Services of the Evangelical and Reformed Church, for the first time in its history, gave a Nurse-of-the-Year Award at its recent annual meeting. The 1961 recipient was Mrs. Sharon Kennon *(see photo)*, a member of the nursing staff at Deaconess Hospital in St. Louis, Mo.

The Rev. Louis V. Huber *(left)*, president of the Commission on Health and Welfare Services and administrator of the United Church of Christ neighborhood houses in St. Louis, presented the certificate of recognition for "faithfulness and proficiency in Christian service" and the gold Key of Service to Mrs. Kennon at the fellowship dinner on February 1 at the First Congregational Church in Topeka, Kan.

Mrs. Kennon is a 1960 graduate of the School of Nursing at the St. Louis Deaconess Hospital, of which the Rev. Carl C. Rasche *(right)* is administrator. At present she is serving on the nursing staff of the maternity division of the hospital.

The competition for the Nurse-of-the-Year Award was among ten hospitals that are member agencies of the Commission on Health and Welfare Services. Each hospital submitted one candidate who is a member of an E and R church, a 1960 graduate of the school of nursing and at present is serving on the nursing staff of one of the member hospitals. Candidates wrote essays on the church and student nurses.

CHRISTIAN EDUCATION LEADERS RECEIVE INTENSIVE TRAINING

A NATIONWIDE training program designed to provide several thousand "mature, committed Christians for the teaching ministry of the church" got its major impetus at the National Workshop on Leadership Education held at Lisle, N. Y., in January. Sponsored by the United Church of Christ, the five-day workshop was attended by some one hundred Christian education leaders drawn from the national staffs and the conferences and synods of the Congregational Christian and the Evangelical and Reformed churches.

The showing of the film "Death of a Salesman" provided the background for an address by Prof. Roger L. Shinn of Union Theological Seminary in New York City, author of *The Existentialist Posture*, a best seller among recent religious books. Later Dr. Philip A. Anderson, dean of students and Associate Professor of Pastoral Theology at Chicago Theological Seminary, engaged in dialogues with Dr. Shinn on "The relevance of the gospel to man" and "How the gospel is communicated to man."

Office of Communication

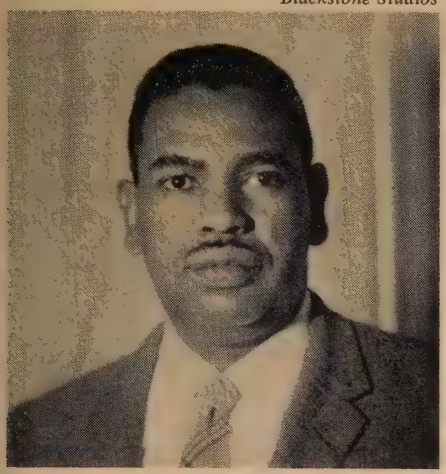
Preparations were made for eighteen area workshops to be held across the country during the remainder of 1961 with a view to creating a corps of some 2,500 Christian education leaders who will be prepared to interpret the new United Church Curriculum in the local churches.

This new curriculum grew out of years of research and consultation at a cost well in excess of $1,000,000. The nursery course, written by Phoebe Anderson, is now in use in many church schools.

Among the leaders at the national workshop were *(left to right)* Loren Walters, Philadelphia, director of leadership education of the Board of Christian Education and Publication (E and R); the Rev. A. Claire Potter, minister of Christian education for the New York Congregational Christian Conference; the Rev. Howard F. Boardman, Boston, national coordinator of the Christian Education Associates; and the Rev. Edward A. Powers, Boston, general secretary of the Division of Christian Education of CC Board of Home Missions.

FIELD SECRETARY FOR URBAN CHURCH NAMED

Blackstone Studios



THE Rev. J. Archie Hargraves, minister of Nazarene Congregational Church in Brooklyn, N. Y., and a leader in the development of ministries for depressed metropolitan areas, has been elected a secretary of the CC Board of Home Missions. While serving as field secretary for urban church work, Mr. Hargraves will continue his pastorate in the Bedford-Stuyvesant area, where he has developed a national demonstration center for inner-city parishes.

The Brooklyn minister will be associated with the Rev. Joseph W. Merchant, CC secretary of the urban church, in the development of new types of parish and community strategy and in counseling metropolitan-area churches throughout the U. S.

One of the founders of the East Harlem Protestant Parish in New York City and of a similar project, the West Side Christian Parish in Chicago, Mr. Hargraves went to the Brooklyn church in 1956. In 1959, with the support of the Board of Home Missions, he launched the pilot project that has pioneered in work with teen-agers and Puerto Rican families. Mr. Hargraves is a member of the executive board of the National Council of Churches' Division of Home Missions and vice president of the Brooklyn Division of the Protestant Council of New York and chairman of its race relations commission. He will be a delegate to the World Council of Churches' third assembly in New Delhi, India, this November.

LANCASTER SEMINARY HOLDS SUCCESSFUL CONVOCATION

FORBIDDING travel conditions in the wake of a severe weekend blizzard did not mar the success of the annual convocation at Lancaster Theological Seminary, Lancaster, Pa., on January 25 and 26.

Held under the chairmanship of Dr. David Dunn, acting president of the seminary in the absence of President Robert V. Moss Jr., who is on sabbatical leave, the convocation featured Dr. Joseph Sittler, Professor of Theology at the University of Chicago Divinity School, as the principal lecturer. Dr. Sittler gave the four Swander lectures on "The powers of grace and the realm of nature."

The two McCauley lectures on "Functions of the ministry—conflict or cooperation" were given by Dr. Seward Hiltner, Professor-elect of Theology and Personality at Princeton Theological Seminary, Princeton, N. J. Dr. Robert W. Spike, New York, general secretary for program of the Board of Home Missions of the Congregational Christian churches, delivered the convocation sermon on the text, "Where are we to get bread enough in the desert to feed so great a crowd?"

Photo taken at the reception that followed the convocation worship service shows *(left to right)* Dr. Hiltner, Dr. Alfred N. Sayres, secretary of the faculty and Professor of Practical Theology, Lancaster Seminary; Dr. Sittler; Dr. Dunn; and Dr. Spike.

Acting President Dunn announced that the Swander lecturer for the 1962 convocation will be Prof. Jaroslav J. Pelikan of the University of Chicago Divinity School, and that Dr. Paul Scherer, Professor Emeritus of Homiletics at Union Theological Seminary, New York, will deliver the McCauley lectures and the convocation sermon. Founded in 1825, Lancaster Theological Seminary is the oldest of the three graduate schools of theology related to the Evangelical and Reformed Church. It is fully accredited, and in addition to the training for the ministry leading to the Bachelor of Divinity degree offers a two-year course leading to the M.R.E. degree.

Continued on next page ▸

NEW YORK CHURCH WOMEN SEW DURING LENT

Buffalo Courier-Express

MRS. Ruth Warning of St. Peter's United Church of Christ (E and R), West Seneca, N. Y., is engaged in her annual Lenten project—two hours a day of sewing for the needy of the world *(see photo)*. Last year she completed fifteen layettes for World Service and she expects to do as well this year. Her husband aided the project by building a well-lighted sewing room.

Inspired by Mrs. Warning's conviction that "it is better to give than to give up during Lent," members of the Women's Guild in her church have each taken a "grab bag" containing articles of clothing to be mended, sewed, washed or otherwise readied for shipment overseas. Children in the church school are assembling "Keep them warm" packets. One family in St. Peter's Church is anticipating the early arrival of a 15-month-old "ambassadress" from Hong Kong. Tsin Lai Shaan, "Beautiful Coral," is a Chinese refugee child being adopted by this family. The Rev. Edward H. Spindler is pastor of St. Peter's.

HISTORIC MASSACHUSETTS CHURCH IS RESTORED

HISTORIC First Congregational Church of Falmouth, Mass., has been completely renovated and restored in the style of the meetinghouse of 1857—the third meetinghouse since the church's founding in 1686.

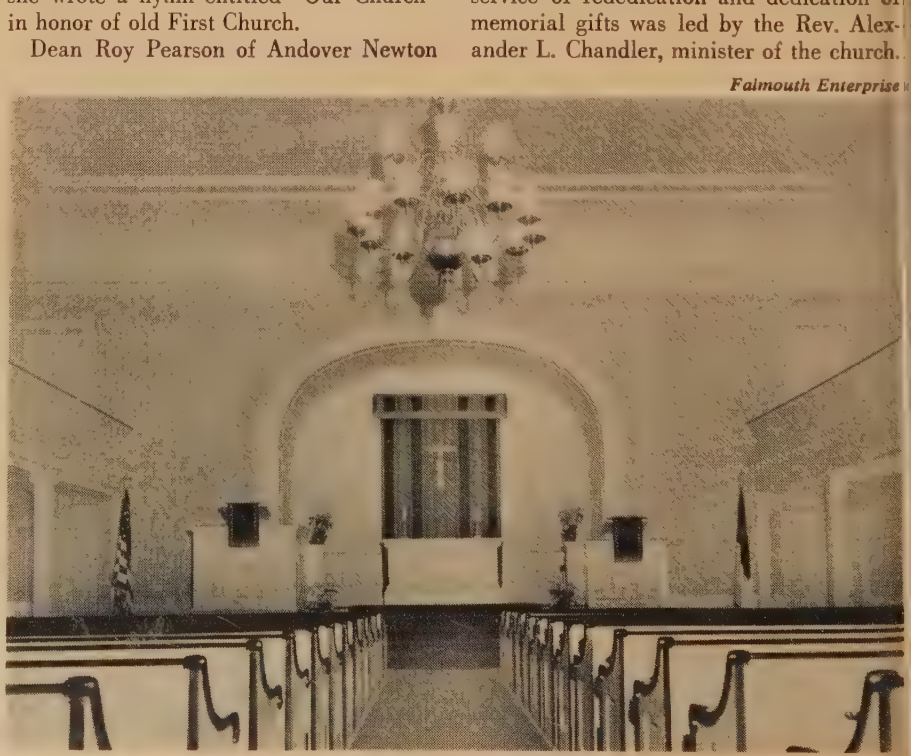
A "daughter" of the old West Barnstable Church, the church at Falmouth was one of seven churches founded by the Pilgrims. Among the first settlers were Isaac Robinson, son of John Robinson, pastor of the Leyden Church in Holland, and Moses Hatch, so named because he was born in a boat tied among the reeds on the shore of Falmouth. The church was formally organized as a church in 1708.

The present meetinghouse was originally erected on the village Green in 1750. In 1857 the frame was moved across the Green to its present site and "modernized." The present restoration includes a new plaster ceiling with cove and molding; plaster walls; oak floors in the nave; a center arch and chancel carpeting; a new chancel cross; installation of choir pews; relocation of the organ; erection of an organ screen; new *Pilgrim Hymnals* and chancel Bible; a complete redecoration of the entire sanctuary and repair of damaged woodwork. The lighting has been renovated and newly installed in some places and rewiring has been done where necessary.

A bell made by Paul Revere in 1796, which had been in the steeple of the earlier church on the Green, still hangs in the steeple of the present building. Katharine Lee Bates, author of "America the Beautiful" spent her girlhood in Falmouth, where her father was minister of First Church. At the 200th anniversary of the organization of the congregation in 1908 she wrote a hymn entitled "Our Church" in honor of old First Church.

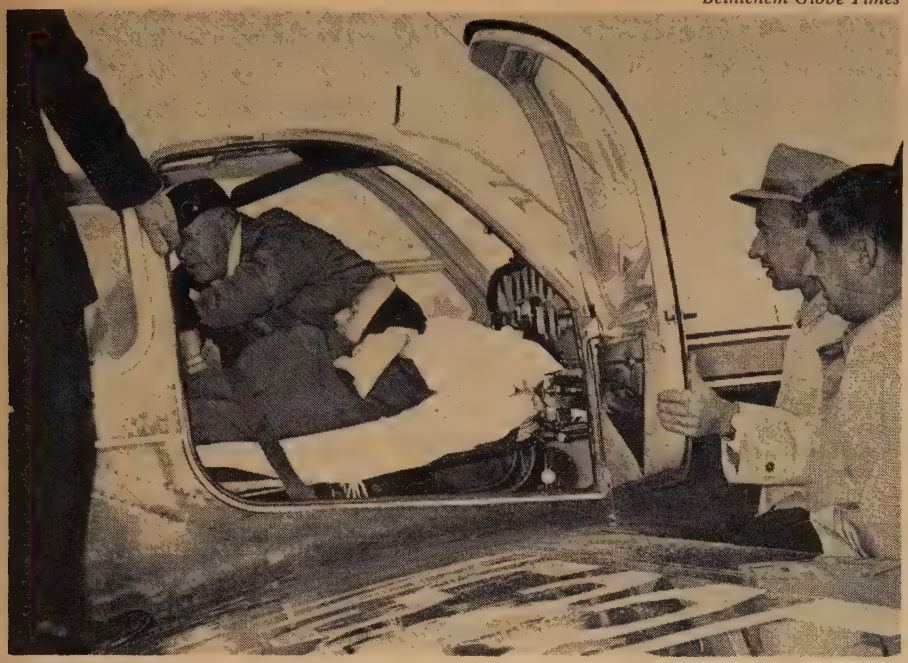
Dean Roy Pearson of Andover Newton Theological School was the speaker at the rededication service held on January 22. During the afternoon service the Rev. Pierre DuPont Vuilleumier, area minister of the Massachusetts Congregational Christian Conference, brought greetings. The service of rededication and dedication of memorial gifts was led by the Rev. Alexander L. Chandler, minister of the church.

Falmouth Enterprise



90-YEAR-OLD WOMAN GETS FIRST AIR RIDE

Bethlehem Globe Times



A 90-YEAR-OLD Bethlehem, Pa., woman had her first airplane ride recently when she was transported in a Civil Air Patrol plane from a hospital in Bethlehem to the E and R Devitt Home for the Aged near Allenwood, Pa.

Mrs. Amanda Dankel has been a member of Emmanuel United Church of Christ near Bath, Pa., for seventy-four years. Last August she broke her hip and was hospitalized. Only recently could she be moved to the nursing home owned and operated by E and R churches in East Pennsylvania and neighboring synods.

Col. Phillip Neuweiler, wing commander of the Pennsylvania C.A.P., piloted the single-engine Beechcraft Bonanza on what was his third mercy flight in less than two years. Photo shows Colonel Neuweiler adjusting the stretcher straps as he prepares to take off with his aged passenger, accompanied by a private nurse. Mrs. Dankel's pastor is the Rev. George H. Heil. He reports that she enjoyed her first flight.

TALLADEGA STUDENTS PROTEST ASSAULT ON SENIOR

STUDENTS from Talladega College in Talladega, Ala., staged a protest march recently in Anniston, Ala., that dramatized the difficult role of Negro students in the Deep South. The students were protesting an assault by several men on one of their senior classmates and the fact that only one man was apprehended by the authorities. Talladega College is a member of the Congregational Christian College Council.

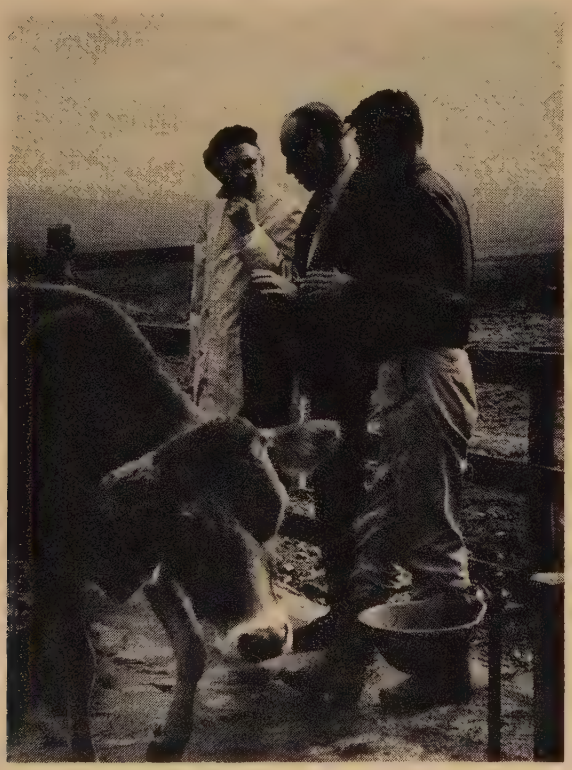
Arthur Bacon, a student from West Palm Beach, Fla., arrived at the Southern Railway station in Anniston and waited in the interstate waiting room for the college station wagon, which was scheduled to meet a train due from the north. When the car arrived and Mr. Bacon had taken a seat in it, several men opened the doors of the car and attacked both Mr. Bacon and the driver. Mr. Bacon was pulled from the car, pushed to the sidewalk, kicked and beaten about the head and back. A forest ranger driving by stopped and broke up the attack and the assailants fled.

When President Arthur D. Gray of Talladega learned of the incident, he immediately called Anniston police officials to urge arrest of all assailants. One man was subsequently arrested and bound over to the grand jury, but when no witnesses appeared at the hearing the case was dismissed. A few days later, following a number of tense student meetings, the entire student body traveled the twenty-five miles to Anniston where they quietly marched around the courthouse, jail and other public buildings, ignoring hecklers who spit, cursed, otherwise annoyed and threatened bodily harm with chains, bottles, clubs and other weapons. One student was struck, his glasses broken and his head cut. On the return trip, several cars, separated from the main group at a traffic intersection, were shot at but all of the students were able to return to the campus without suffering further bodily harm.

"I was proud to march in that line," commented the president of the student body. "It made me proud when we did not run, even when they slung chains." Photo shows students assembled in DeForest Chapel for civil rights discussion.

NEWS of the WORLD

FARM CENTER IS DEDICATED IN JAPAN



THE PARTICIPATION of Prince Mikasa, younger brother of the Emperor of Japan, in the recent dedication of the Okunakayama Farm Center was an indication of the importance that the Government attaches to that project of the Japanese Church World Service.

The Government has praised the demonstration farm as a "war against the hills" and has given full encouragement for this undertaking to the National Christian Council of Japan. When it became known that the Prince would journey from Tokyo for the dedication, the Governor of Iwate Prefecture ordered extensive repairs to the road from the railway station to the farm center.

Located in the prefecture where much of the Evangelical and Reformed missionary work is being done in Japan, the farm center has been aided on a number of occasions by the E and R Commission on World Service. A large and a small tractor with various attachments and other equipment were provided in 1959 partly from funds contributed to that year's *One Great Hour of Sharing*. A gift of $1,000 sent by the E and R Church through Church World Service in early 1960 was used to build a dormitory-lodge to accommodate fifty to sixty neighborhood farm youths who come to the center to learn dairy farming, agricultural cooperative farm management and something about the Christian way of life.

Before a dairy herd could be established at the center it was necessary to determine what pasture crop could be grown successfully on the rather barren hills of the area. Seeds for various kinds of experimental plots were provided by the Christian Rural Overseas Program (CROP) in the United States. When the results became known, CROP shipped several tons of selected clover seed to the center and this is being used to develop adequate pasture land on which to raise good cattle. Nineteen head of quality cattle have now been sent through Heifer Project.

The director of the farm center, Soshichiro Sasaki, was a suicide pilot during World War II. When he developed tuberculosis, however, he was hospitalized and during his convalescence was converted to Christianity. After the war he studied agriculture and is now demonstrating modern farm methods at the center. Part of his agricultural training was received in the United States, to which he was brought by Church World Service, a department of the National Council of Churches, and by the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

Mr. Sasaki is shown at right in the photo at left talking with Dr. Reginald H. Helfferich *(left)*, executive secretary of the E and R Commission on World Service, and Canadian agricultural missionary Don Orth.

The silo and barn shown in the background of the picture below were built by World Council of Churches work campers. That picture shows Prince Mikasa *(front row, center)*, who is an expert folk dancer, leading in the entertainment that followed the service of worship dedicating the farm center to its high purpose.

Two hundred and fifty persons attended the dedication, including ranking Protestant leaders from Japanese Anglican, Lutheran and United Churches, government leaders and many local farm workers.

The Okunakayama Farm Center is typical of the long-range projects aided by *One Great Hour of Sharing*.

BRIEF REPORTS OF ECUMENICAL INTEREST

A bishop of the Church of Norway (Lutheran), in an address to a Lutheran missionary workshop in St. Paul, Minn., has expressed his hope that Albert J. Luthuli, former African chief and an outstanding Congregational Christian layman, will receive the 1961 Nobel peace prize.

In his crusade to free the African people from white domination the former Zulu chief has insisted that Africans should not hate the whites. Luthuli's name first was mentioned for the honor last year by the British newspaper *Manchester Guardian Weekly*, and his nomination was seconded by *United Church Herald (see the October 6, 1960 issue)*.

The United Nations is taking the initiative in a unique rescue operation aimed at preserving the ruins of an ancient Christian church *(see photo)* and other priceless antiquities and records of the Christian, Jewish and Muslim faiths. Teams of engineers and archaeologists already are at work deciding how to move such things as a 250,000-ton temple, built by Ramses II in the time of Moses, before the Aswan Dam in the Upper Nile Valley is completed in 1970.

In a pastoral letter the Roman Catholic Bishop of Lille, France, called on Catholics to change their attitudes toward Protestant churches. While stressing the profound doctrinal differences between Catholics and Protestants, Achille Cardinal Lienart appealed to Catholics to make an immediate beginning toward Christian unity by practicing the virtues of love and charity.

Speaking at Emory University in Atlanta, Ga., Congregational Christian Liston Pope, dean of Yale University Divinity School, called on the churches to "keep people thinking straight about race" since "an intellectual and moral revolution always precedes the actual revolution." Meanwhile, Albert Cardinal Meyer, Catholic Archbishop of Chicago, instructed priests in his far-flung archdiocese to accept Negroes freely into their parishes, schools, hospitals and other institutions.

Emphasis on the parish ministry will be given to students enrolling in Harvard Divinity School's new Department of the Church. In a three-year program students will study church history and traditions in the light of the actual work of the parish and the responsibility of the local minister.

Dr. Harry Emerson Fosdick, minister emeritus of New York's Riverside Church, has given his 1,400-volume personal library to two overseas seminaries. A casual request for "a few books" brought this windfall to the Evangelical Seminary of Puerto Rico and the Dondi Seminary in Angola, Portuguese West Africa. Both institutions are sponsored, in part, by the Congregational Christian churches.

RNS

The Methodist Bishop of Katanga Province in the strife-torn Congo says that the world is hearing too much about the brutalities of drunken soldiers in that new African nation. He said more publicity should be given to the dedicated efforts of Congolese Christians who are seeking to rescue their country from moral decay. Reporting that delegates to the recent South Congo Methodist Conference had set a goal of doubling the membership of their churches in four years, he declared, "I expect them to do it!" He also told how three Congolese carpenters, thrown out of work by the turmoil, had obtained permission to preach and had started three new congregations.

Dr. Albert Schweitzer is preparing what may be his final major contribution to world literature and philosophy. The work is to be a "Manifesto for world peace."

Pastor Martin Niemoeller, prominent German clergyman and onetime personal prisoner of Hitler, has accepted the invitation of the Russian Orthodox Church for an extended tour of the Soviet Union. He will be accompanied by the head of the Ecumenical Center at Frankfort on the Main.

Members of seven Protestant congregations in Westport, Conn., have formed a "watchdog" committee to spotlight cases where persons are denied housing because of race or religion. Spokesman for the group is the Rev. Richard L. Snyder, assistant minister of Saugatuk Congregational Church.

The remains of an ancient wall dating from the time of Christ were discovered accidentally in Jerusalem during the construction of a new school building. The wall, apparently built by King Herod, is of great interest to scholars because it may have a bearing on the location of the Second Temple, which was destroyed in 70 A.D.

LETTERS

Riceville, Iowa

TO THE CO-EDITORS:

I read with interest the Council for Christian Social Action's statement on "Medical aid for the aging" in a recent issue of the *Herald*. I have thought about it and I feel I should write you. It is good as far as it goes, but it does not go far enough. This is nibbling at the problem when boldness would pay large dividends. . . .

One plain fact should be faced and that is that the present system is completely inadequate. . . . Recently I bought some health insurance to cover myself and my family. I read through a number of contracts by different companies. Frankly, no one could make a really intelligent assessment of the value of each policy and choose the best. Premiums differ so much and benefits even more so. . . . I gave up the search and took the plan recommended by our state conference. I still do not know if it is the best one. . . . As a former student of economics it seems to me that such a system is wasteful and inefficient. We all get scores of letters from different companies wishing to insure us. They all pay for such propaganda, keep offices, employ staffs. It is like the law of the jungle. All this has got to be paid for out of the premiums of the people. A national health service would enable us to have a really efficient organization giving us real value for the money spent.

I do not want to make this letter too long so I will make just one other point. The present system is unchristian. The Christian ethic says the strong should help the weak. "Bear ye one another's burdens and so fulfill the law of Christ." We live in communities and each member of the community should care for every other member of the community. This would be best done by a national health service. My conviction is that this is a social implication of the Christian gospel—in fact, an outworking of the ethical content of any religion. It is useless for upholders of the present order to say that everyone can pay for insurance protection. . . . Any minister in his pastoral visitation meets people who cannot get insurance because they are bad insurance risks. How often in hospital visitation patients have confided to me their anxiety about the cost of medical care!

In these days of astronomical medical, surgical and drug bills, illness is a disaster of the first magnitude. I could cite cases from firsthand knowledge. The time is past for nibbling at the problem. What the American people need is a national health service for all, for which all would pay. We should clear our minds of all preconceived ideas of what such a service would mean. We should agree on the principle that such a service is needed and then engage the best minds of the nation to put the principle into a workable scheme.

Norman Halliday
Minister, First Congregational Church.

★

Green Bay, Wis.

TO THE CO-EDITORS:

I consider it a privilege to second the nomination of Mrs. George E. Kahlenberg for moderator of the General Council of Congregational Christian churches.

For many years I enjoyed the pleasure of working with Mrs. Kahlenberg in the affairs of the Wisconsin Conference and the Winnebago Association, as well as specific areas such as Christian education.

Mrs. Kahlenberg's wisdom, buoyancy, tenacity and understanding of people and the issues facing our congregations and fellowship continue to amaze me. She is one of the most competent persons I ever had the privilege to know.

She is well known in our churches and in my opinion would qualify in every way as moderator of the General Council.

George Nau Burridge
President, Nau's Store.

★

Wisconsin Rapids, Wis.

TO THE CO-EDITORS:

I write to second the nomination of Mrs. George E. Kahlenberg for the office of moderator of the General Council. I speak only for myself, but I am sure that many women in Wisconsin will agree with me.

Wisconsin women have known Mrs. Kahlenberg through her ten years of service on their state board, most recently as president (1956-58), as an effective speaker at numerous rallies and church meetings, as leader on the staff of the women's house party and retreat for employed women. They have enjoyed her skilled leadership, her balanced judgment and sense of humor, her vision of the church and its mission.

Mrs. Kahlenberg was an effective moderator of her association and of the state conference. She would bring to the office moderator of the General Council gre skill and wisdom.

Catherine M. (Mrs. Robert W.) Kingdo
President, Wisconsin Fellowship of
Congregational Christian Women.

★

Chicago, Il

TO THE CO-EDITORS:

I second the nomination of Mrs. Georg E. Kahlenberg (Herald, *Feb. 23, page 22* for moderator of the General Council c the Congregational Christian churches. Sh has served the church in many capacitie including that of president of the Wisco sin Fellowship and is at present chairma of the Nominating Committee of the N tional Women's Fellowship. She is em nently qualified to be the moderator of th General Council and if elected would serv the church ably in this capacity.

Betty (Mrs. Robert W.) Reneke
President, National Fellowship
of Congregational Christian Women.

★

Buck Hill Falls, Pa

TO THE CO-EDITORS:

It is a pleasure to second the nominatio of Mrs. George E. Kahlenberg for the offic of moderator of the General Council. Th record of her varied accomplishments i life and of her diverse services to the churc justifies her nomination and election.

(Signed)

Lillian S. Gregory, executive secretary National Women's Fellowship; Pearl S Hemingway, former president, Nationa Women's Fellowship; William E. Peterson national director, the Laymen's Fellowship Mrs. W. B. Williams, former president, Na tional Women's Fellowship; Cornelius E Clark, superintendent, Maine CC Confer ence; Lucille D. Frost, associate director o Christian education, Illinois CC Confer ence; R. Wiley Scott, minister, Community Church, Miami Beach, Fla.; Samuel N Oliver, superintendent, Michigan CC Con ference; Bryant Drake, secretary for cam pus Christian life, CC Board of Home Mis sions; Elizabeth (Mrs. Charles) Gunn leadership training chairman, National Women's Fellowship; Henry E. Robinson, chairman, CC Missions Council.

THE CHRISTMAS FUND

The Christmas Fund for the CC Board of Home Missions reached a total of $160,936 in 1960. This makes the fund the largest one raised since its beginning in 1902. The total number of gifts made to the fund reached 6,649. Of this number 1,744 were gifts from churches and 4,905 were gifts from individuals. The Ministerial Relief Division and the men and women who receive assistance from this fund are deeply grateful for the generosity of all the givers. A total of 721 Christmas checks were sent to ministers and widows of ministers. The balance of the fund is set aside and is available to meet emergencies as they arise throughout the year.

William Kincaid Newman

Windsor, Vt.

TO THE CO-EDITORS:

Heartiest congratulations to Mr. Reissig on his very perceptive article in the February 9 issue of *United Church Herald*. I believe he has here put his finger squarely on what, by its presence or absence, makes our church significant or irrelevant in today's society. . . . A so-called Christian witness motivated otherwise than by the caring of which Mr. Reissig so cogently speaks can never be other than empty and dead end in direction.

I write as one who has opposed (and to a substantial extent still does oppose) Mr. Reissig's positions on politico-religious matters. His article, carefully reread, leads me to believe what I should perhaps have been discerning enough to realize all along, namely that the chief differences among us, conservatives and liberals, are primarily procedural rather than doctrinal. Certainly with Mr. Reissig's basic postulates as outlined I found no point of conflict, and in light of past difference I certainly tried! . . . May we all work toward this common objective of caring for people in Christ's name.

David S. Cassedy

OBITUARIES

MRS. JOSEPHINE COX ANTHONY, wife of the Rev. Silas Whitman Anthony, a retired Congregational Christian minister, died recently in Braintree Highlands, Mass., at the age of 80.

Born in Noel, Nova Scotia, Canada, Mrs. Anthony was the daughter of the Rev. Dr. Jacob Whitman Cox, for many years a leader in the Congregational churches in Nova Scotia and New Brunswick. She taught for a time at the School for the Blind in Halifax.

Mrs. Anthony is survived by her husband, who has recently served as interim minister of several South Shore churches in Massachusetts; two sons, the Rev. Edwin F. Anthony, minister of the Church of the Pilgrimage in Plymouth, Mass., and the Rev. B. Kenneth Anthony of Scarsdale, N. Y., executive secretary of the Congregational Christian Service Committee.

DR. NED FAUCETTE BRANNOCK, 89, a member of the faculty of Elon College in North Carolina since 1908, died January 16.

Dr. Brannock received a Master of Science degree from Columbia University, New York City, and a Doctor of Literature degree from Defiance College, Defiance, Ohio. He also studied at Johns Hopkins University and the University of North Carolina. Before joining the Elon College faculty in 1908 he taught in Georgia and North Carolina public schools.

Dr. Brannock is survived by one son and four daughters.

MRS. DOROTHEA KIELLAND BRUECKNER, for forty-two years a missionary in South Africa under the auspices of the American Board of Commissioners for Foreign Missions, died in Johannesburg on January 28. She was 71 years of age.

The wife of Dr. Karl Robert Brueckner, also an American Board missionary in Africa, Mrs. Brueckner began her overseas service in 1915 as a teacher of home economics at Inanda Seminary, Durban. At the time Dr. Brueckner was vice-principal of Adams College at Natal, less than fifty miles away. They met in the course of their mission activities, married in 1919 and for the next thirty years shared a full and productive life of service at Adams College.

In 1949 they were transferred to Durban, where Dr. Brueckner had general supervision of seventy large primary schools.

Although they officially retired in 1957, their home in Johannesburg has continued to be a center of Christian activities for many Africans of the area.

Besides her husband, Mrs. Brueckner is survived by four daughters and a sister.

Word has just been received by *United Church Herald* of the death of THE REV. ROBERT B. FALK, 84, a retired Congregational Christian minister, on November 25.

Mr. Falk had served the church in Independence, Kan., and had lived there since his retirement in 1945.

Born in Liverpool, England, he came to the United States in 1911 and settled in Wisconsin. His widow, two sons and two daughters survive.

Word has just been received by *United Church Herald* of the death of THE REV. LARS N. HOAGLAND in Bergen, Norway, last October. Mr. Hoagland served as minister of the Congregational church at Chewelah, Wash., in the Nineteen Forties and before that had served other Congregational churches on the West Coast. He returned to Norway seven years ago.

DR. PHILIP C. KING, a former president of Washburn College, Topeka, Kan., died in New York City on December 14 at the age of 73.

Dr. King was president of the college from 1931 to 1940. Since then he had made his home in New York City where he was associated with a fund-raising organization.

Ordained to the Congregational ministry in 1915, Dr. King maintained his ministerial standing in Kansas' Eastern Association and his church membership in First Congregational Church, Topeka. He is survived by a son and a daughter.

Word has just been received by *United Church Herald* of the death of THE REV. DURANT D. NASH, minister emeritus of the First Congregational Christian Church of Hopewell, Va., on October 14.

Mr. Nash served the Hopewell church from 1927 to 1930 and from 1944 to 1951 when he retired. His widow survives.

MRS. AGNES L. QUIMBY, wife of Clifton C. Quimby of Sandwich, N. H., died January 9.

Mr. and Mrs. Quimby lived in Montclair, N. J., for more than thirty years and Mr. Quimby was treasurer of First Congregational Church there. They moved to Sandwich two years ago.

Born in Worcester, Mass., Mrs. Quimby attended Smith College and Boston University. She is survived by her husband, a daughter, a son and a sister.

MRS. ARTHUR J. SULLENS died January 5 at Pilgrim Place, Claremont, Calif., at the age of 90. Her husband, who died in 1956, had been superintendent of the Congregational Conference of Oregon in the early Nineteen Hundreds and minister of the Hillsboro, Ore., church from 1939 to 1944.

DR. EDWARD C. SAYLER, dean of the School of Theology, Yankton College, Yankton, S. D., died January 13. His age was 64.

Dr. Sayler had been dean of the School of Theology since 1941. He was active in the formation of the new United Church of Christ seminary in the Twin Cities and at the time of his death was chairman of the Minnesota institution's board of trustees.

Prior to going to Yankton, Dr. Sayler was Professor of Sociology at Talladega College, Talladega, Ala. His widow, a son and a daughter survive.

THE REV. GUY T. WALTERS, minister of Hanna's Creek Congregational Church, Kitchell, Ind., died January 15 at the age of 64.

Mr. Walters was a graduate of Union Christian College, Merom, Ind., Defiance College Christian Divinity School and Boston University School of Religious Education and School of Theology.

He served churches in Mellott, Sterling, Plum Tree, Linn Grove, Dunkirk, Six Mile, New Salem and Liberty in Indiana; Arthur, Ohio; and West Mansfield, Mass.

He is survived by his widow, the former May Sluyter, two sons and four brothers.

Word has just been received by *United Church Herald* of the death last December of JEAN CAPPS WORKMAN, 20, of Raleigh, N. C., a student at Elon College. An active youth worker, Jean represented the Congregational Christian churches of North Carolina and Virginia at the Pilgrim Fellowship Biennial in New York City in 1958. She had served as president, secretary and treasurer of the Pilgrim Fellowship of the Eastern North Carolina Conference.

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Women's Groups

(Continued from page 11)

ested in a broad program of "Christian education for mission," which is being projected by the home boards. Packets will further include materials on senior citizens, employed women and the church, Christian choices regarding military training and the Student Christian Exchange Program.

The E and R Christian service and CC friendly service departments will continue their promotion of the United Clothing Appeal, the work of the Congregational Christian Service Committee and the E and R World Service Commission, aid to refugees (there is a new litany for refugees), World Community Day of United Church Women, service to migrant workers and general commitment to Christian service through community efforts. CC friendly service boxes from local churches, filled with supplies to meet specific requirements in different areas of the world, will continue to help relieve the need and suffering in many lands. These departments hope to cooperate in a new international food program as part of the National Council's Department of International Affairs' five-year emphasis on "Christian responsibility for world survival and peace."

"The family and rapid social change," the 1961 emphasis of the U. C. C. Council for Christian Social Action, will be stud by the women's Christian social action partments. Packets will include issues *Social Action* devoted to the study the and material on how to work in polit how to write a letter to the editor, how deal with controversy, as well as a " vised social action manual."

Celebration of the 100th anniversary the Emancipation Proclamation in 1963 considered by the women at Cleveland, a all present favored cooperating with Uni Church Women in a project that asks denominations affiliated with the Natio Council of Churches to: (1) work tow racial integration locally within one's nomination, and (2) to cooperate with ot denominations in working for integrat in key areas of the local community such as housing, schools, voting rights a so forth. The CC meeting of state and c ference presidents at Buck Hill Falls, P at the end of January and the E and synodical presidents' conference in Cle land in February devoted further time the consideration of this issue.

After considerable discussion the wom in Cleveland decided that unity in t churches can be speeded through Bi study in small groups, particularly if su study is related to the emphasis of t church in a given year. It was decided t the spiritual life chairmen will ask t United Church Office of Evangelism to su gest or create a Bible-study program cor lated with current church themes and wi the United Church Curriculum.

Packets are prepared by each departme chairman. There is also a comprehensi "president's packet" with general lead ship training materials provided by t leadership and promotion chairmen and t national officers. The six departmental a president's packets form a kit, which, in t case of E and R women, goes from t national guild office to every local guil The CC national office prepares the packe for state and conference boards. The leaders in turn examine the materials an make up their own packets for loc churches and associations based on t needs of the area.

Education committee chairmen Mr Reuben J. Schroer (E and R) of Akro Ohio, and Mrs. W. B. Williams (CC) Newport News, Va., presided alternately the two-day gathering. "We have made step forward," said Mrs. Schroer. "We a not concerned with just knowing each othe We are doing things together. We appr ciate each other's cooperation. We will l thinking of each other as we proceed, a ways keeping the channels of communic tion open."

The date of the Lay School of Theolog at Eden Theological Seminary in St. Louis Mo., is June 18 to 24 and not that state in an earlier article by Mrs. Harrington

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The Prophets

(Continued from page 9)

lem urging the defenders of the Holy City to surrender to the Babylonians.

How can we explain such preoccupation with what some people would call secular matters? The answer is to be found, in part, in the Old Testament prophet's concern for all of His creation and His creatures. To the prophet, life was not departmentalized. It was a whole. He did not think of "sacred" and "secular" compartments as we do. Such a dichotomy was unknown to the prophet's thinking. God is interested in and concerned about every aspect of man's life, the prophet believed, including the way he is governed and conducts himself politically.

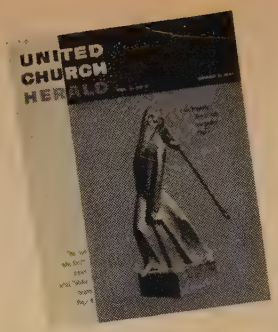
Yet Old Testament prophecy is essentially a spiritual phenomenon. The prophet's word always bore the mark of the personality through whom it was delivered. But each was also sure that his prophecy bore the mark of something deeper than his own personality, because he was sure of the One from whom it came. That the prophecy was at times imperfect and fallible we cannot gainsay, because it was mediated through imperfect and fallible men.

The prophet's message was always related to his view of God. Through his own inner experience of God he described the meaning of the events of his own life and of the contemporary affairs of men. The word that came to the prophets had to accord with what they had known of God, and thus they were able to test the messages they received.

This is not to say that the prophet's message had no deeper source than his own heart and mind—but rather that a man who had known God in the immediacy of his own experience and who under the constraint of that experience addressed himself to the needs of the world in the light of such knowledge of God spoke a word that was at the same time his own and not his own.

What was really vital was the relation of the prophet and his word to God. The prophet was one who knew God intimately and had an inescapable constraint to utter what he was deeply convinced was the word of God (this word was a revelation of God's being as well as of his will), who saw the life of men in the light of this knowledge of God, and who pleaded with men to cleanse and renew their lives. The truth of the prophet's revelation belonged to the content of the message. It was because God was so overwhelmingly real to them, constraining them irresistibly to deliver a message that often racked their very soul, that they knew that they had the word of God.

Sunday, March 12, marks the beginning of Girl Scout Week. This year's theme is "Honor the past—serve the future."



How to use this issue

YOUR WORLD SERVICE . . .

. . . offerings in *One Great Hour of Sharing* on March 12 will seem more personal after you read Julia Piggin's report of what Church World Service is doing in the Congo (page 12). And Dr. Edwin T. Dahlberg's article on page 18 paints a vivid picture of needs all around the world.

DON'T OVERLOOK . . .

. . . Lawrence L. Gruman's helpful and sensitive treatment of the part that stories and myths play in our understanding of the Christian faith. His article (page 14) will make the mystery of the Resurrection more meaningful to you.

WOMEN ESPECIALLY . . .

. . . will be interested to read of the rapid pace with which the CC Women's Fellowship and the E and R Women's Guild are doing their work together (see page 11). The article also announces materials prepared for the mission and social action study themes for 1961-1962.

BIBLE STUDY GROUPS . . .

. . . will appreciate Donald M. C. Englert's article on the prophets of the Old Testament (see page 8). Your group might consider who are the "seers and sayers" in the world today and whether their message is being accepted.

FOR YOUR MEDITATION . . .

. . . during Lent read the article in *United Church Herald's* devotional series by Willis E. Elliott (page 16).

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EVERYMAN A PRIEST
by KARL J. HERTZ

Protestants, who believe in approaching God directly without the help of priests, should also feel that each man must act as priest in praying for and serving his neighbor and brother. The author shows that Christ died to free us for this service of love.

FAITH AND HEALTH
by KRISTOFER HAGEN

What about the miracles of "faith healing"? And the miracles of healing in the New Testament? What can a Christian do to preserve his own health? A medical doctor with wide experience answers these and other pertinent questions.

FOUR CENTURIES OF THE ENGLISH BIBLE
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Language of Faith

(Continued from page 15)

seeking its implications and hidden meanings. Thus it is possible to take such myths seriously and personally if not literally and historically.

A considerable body of people, however, frantically resist every attempt to "solve" the myths in the Bible. This resistance, supported by an authoritarian view of Bible or church, is known as literalism or fundamentalism. It sees in every element of the Biblical myths their immediate or surface meaning only. Thus for the literalist Adam is the first man, the Garden is a place on the map, the creation is a magic act, Noah is a sailor, the Virgin Birth an actual physiological event and so on. For the literalist God must be a being who acts in time and space; he lives in a particular place, speaks a familiar tongue and so on.

Thus, far from giving an awe-inspiring view of God and his world, literalism actually robs God of his ultimacy and his majesty! It is ironic that the literalist should be the one who piously proclaims his own "authentic Biblical faith" when he is the very one who drags God down to the level of the finite and conditional.

In the words of Professor Tillich, "faith becomes idolatrous when it takes symbols literally." That is because the dramatic symbols used in myths are only tokens or currency backed up somewhere by "real" value, and placing a high value on a medium of exchange is a distortion of values that is akin to idolatry.

We should note here that a symbolic interpretation of the great Biblical myths does not necessarily rule out their historical basis. For example, the Tower of Babel was certainly similar to the Ziggurat of Ur in early Babylonian history, and there is ample evidence of floodwaters touching even the mountain summits in the Middle East. But the deeper question is not the historical one. The real question is: Why did so many people find the symbol of the tower or the flood so decisive in their understanding of God's actions in the world? When that question is asked about the Resurrection or the miracles of Jesus, then the questioner is actively seeking a meaningful faith.

Literalism moves on two levels—the naïve and the reactionary. On the naïve level the mythical representation is taken as history and as such provides a satisfactory intellectual climate. But when the myth is "solved," those who choose the literal path do so in dogmatic reaction to the symbolic interpretation of the myth. In this denial of the myth's further significance the literalist mind is "broken in its personal center . . . split in his unity and hurt in his integrity." Living with a myth and solving a myth—these are the marks of the mature

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seeker after God.

By now it should be clear that in using the word "myth" we are not referring to a legend or a folk story. Indeed, there is such substance to the Biblical myths that it is a perversion to say of one of them: "It is only a myth." On the contrary, the designation of a story as a myth (the Garden of Eden, for example) is the highest compliment that could be paid to any narrative, for it suggests a kernel of living truth beneath the hardened shell.

Reckoning with this truth that outlives the centuries is the germinal activity of the religious seeker. Faith is not the belief in these stories as such, but faith involves the acceptance of these symbols as expressive of one's ultimate concern. To be more specific, consider the two symbols of the Cross and the Resurrection. Interpreted as simple historical events they point to such concerns as the wickedness of self-righteous men, the humility of the good man Jesus and his persistence beyond death. Understood in their mythical setting, they point to a God who allows limitless human freedom but who requires of his servants limitless love as well, showing himself transcendent over the limits of life and death. To live in communion with this God is the privilege of those who accept such symbols as indicative of God and find here the basis for their lives.

When the old-time hymn records: "O good is the Lord, *inexpressibly* good," it ably expresses our inability to communicate the riches of God in language. But barren words, when combined in symbolic (i.e., dramatic) narrative, can convey a lively sense of these riches. So myths are of primary importance in expressing our faith, because they point far beyond their own story to the very heart of God, the source of all holiness.

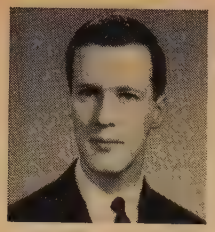
Indeed, the Christian faith depends on myth, or else intelligent people will shelve their faith or the literalist will reduce it to a mystic melodrama.

Brooklyn Churches Merge

Two Congregational churches in Brooklyn, N. Y., have decided to unite. The Flatbush-Tompkins Congregational Church and the Ocean Avenue Congregational Church are presently beginning activities as a single congregation.

The Rev. Dr. Alfred Grant Walton is minister of the new combined church. The congregation will use the name and facilities of the Flatbush-Tompkins Church, which Dr. Walton has served for many years. It will have a membership of more than 3,200.

The Flatbush-Tompkins Church was formed in 1942 when the Flatbush Church merged with the Tompkins Avenue Church. The Ocean Avenue congregation was organized in 1903.



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Mr. Handspicker, a native of Malden, Massachusetts, is a graduate of Bates College *summa cum laude* in Philosophy, Phi Beta Kappa. His B.D. degree was received from Yale Divinity School in Theology, *magna cum laude*, and in 1958 he received his M.A. from the same school. He is a Danforth Fellow and is a candidate for the Ph.D. from Yale Divinity School in May of this year.

He was secretary of the New England Interseminary Movement and on the Planning Committee for the Interseminary Triennial Conference at Oberlin.

Mr. Handspicker is the first of several new men that Andover Newton plans to add to its distinguished faculty, in order to pioneer in a new program of integrated theological studies.

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GABLER, CARL E., to Route 2, Box 183, St. Charles, Mo., pastor of New Hope, Weldon Spring.

GRUNWALD, HILMER W., Elmira, N. Y., to 519 S. Poplar St., Bucyrus, Ohio, pas of St. John's.

HENRIE, RODNEY A., Sendai, Japan, to E. Third St., Mount Carmel, Pa., pas of Grace.

HUBER, CLYDE E., Jacksonwald, Route Reading, Pa., serving Schwarzwa Church on privilege of call.

HURDISS, RICHARD W., Euclid, to 34 Prospe St., Newark, Ohio, pastor of St. John's.

KLEIN, WALTER K. (E), Cleveland, Ohio, VIX Ranch, New Castle, Colo.

RETTEW, EDWARD W. JR., 418 Ann St., W Reading, Pa., serving St. Mark's Chur as associate pastor on privilege of call.

SCHLUNDT, K. DAVID, Goshen, Ind., to 3 Plymouth Ave., Toledo 5, Ohio, past of Memorial.

SCHROEDER, JOHN F., Kirkwood, Mo., 2000 Winston Drive, Owensboro, K pastor of Zion.

VOSS, DONALD H., Grass Lake, to Map Rapids, Mich., (minister without charge

WARSKOW, ROBERT C., 1703 Harvester Roa St. Charles, Mo., (postal change).

WETZ, WAYNE W., Huntington, Ind., to 5 Seventh St., Syracuse, Neb., pastor of S John's.

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KINSLEY, FLOYD G., First, Rochester, N. H. to Warren, Westbrook, Me.

LIGHTBOURNE, JAMES H. SR., to part-time interim superintendent, Pennsylvania Conference of Congregational Christian Churches.

MC CAMANT, THOMAS, Medford, to Hubbard Oregon.

RECTOR, OSCAR V., to South Vigo, West Terre Haute, Ind.

TORREY, MARY LOU (MRS. JOHN), to part time director of Christian education, First, Rapid City, S. D.

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A comparison of the 149% increase in cost of living and the 105% increase in minister wages since 1939, with the cost of living reduced to a base figure of 100%. These percentages are derived from figures in the U.S. News and World Report, the 1959 Yearbook of American Churches and National Council of Churches research.

a report to thoughtful laymen

The Financial Dilemma of Ministers

Did you know that the average American minister's salary has failed to keep up with the cost of living? Perhaps this is why the National Council of Churches has found two-thirds of our more than 200,000 ministers living in debt.

Consider three basic points. In the first place, a minister is an educated professional man who must pay for the equipment and continued training needed to meet the demands of his occupation and the civic leadership he assumes to do his job better. Second, he is almost always a husband and father who must provide for his family. Third, he is an individual—a person as yourself —who needs the time and things which complement and recreate his working abilities and talents.

All of these cost money he seldom has. Recent figures compiled by the National Council of Churches place the average minister's salary more than a dollar an hour below what the average painter makes. And the minister has no 40-hour week. In fact, if a painter works 60 hours in one week (as his minister so often does) he would receive $228.90 according to Department of Labor statistics. Working the hours he does, a minister would earn over $1,000 a month as a painter.

Inflation, too, cripples the minister's income. National Council of Churches' figures show that the incomes of clergymen have increased 105% since 1939. *But in the same time the U.S. News and World Report charts a 149% increase in the cost of living, including taxes.*

The value of the dollar decreased faster than the minister's salary grew. Simultaneously, our increasingly complex society created new demands upon his money through more extensive education for his children, advanced medical procedures, new charities.

Today, as a result, many a minister faces financial difficulty. As a trained professional man and community leader, he must maintain the standards you expect of him. As a family head, he must provide his wife and children with the necessities of life. As a human being, he must engage in those same human activities you find so necessary for your own continued growth.

But it is impossible for many ministers to meet all of today's financial demands on a salary that is worth less than was the average minister's salary in 1939. True, a man does not follow the call to be a minister for material wealth. But shouldn't he be paid enough to live as people who respect his position would expect?

Josh Billings once said, "A congregation who can't afford to pay a clergyman enough, want a missionary more than they do a clergyman." *Church members, especially the guiding laity, must ask themselves how much shall be given to one who gives them all he has —the decision is theirs.*

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CC Resignations

BONGOLAN, VIRGINIA C., director of Chri tian education, First, Willimantic, Con to study.

DARBY, JAMES C., Methodist, Federate Poplar Grove, Ill.

GRIMSHAW, ERIC W., Acton Center, Mas September 1.

HEATH, GLENDON E., Presbyterian, Fir Scappoose, Ore., to study.

CC Anniversaries, Ordinations, Installations, Dedications and Recognitions

ASKEW, REUBEN, Pleasant Hill, Libert N. C., limited, to full ordination, Jan ary 8.

BATTEN, JACK A., ordination, United, Pe field, Ohio, January 22.

BLOSSER, HAROLD J., installation, Englis Big Rock, Ill., January 22.

BREA, Calif., dedication of new sanctuar January 29.

BROOKS, CLARENCE, installation, El Dorad Calif., October 19.

BROWN DEER, Wis., recognition by the Mi waukee Association of Congregationa Churches and Ministers, January 22.

BURAN, JOHN M., installation, First, Abin don, Ill., November 13.

CLAY, JOSEPH P., ordination and install tion, Toulon, Ill., November 6.

CLEARVILLE, Pa., 50th anniversary, Nove ber 27.

ENSIGN, LORING S., installation, Unite

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West Hartford, Conn., December 4.

FALMOUTH, Mass., First, rededication, January 22.

NEWELL, S. D., First, 50th anniversary, November 27.

NORFOLK, Va., Bay View, cornerstone laying for new sanctuary and social hall, January 8.

PASKEWITZ, PAUL, ordination, First, Northport, Mich., December 2.

REYNOLDS, JAMES T., ordination and installation, First, Stockton, Calif., November 27.

RICH, CLIFFORD, installation, Forks, Wash., December 11.

SABEY, F. PETER, ordination and installation, First, Williamsburg, Mass., January 22.

SAN DIEGO, Calif., Mission Village, ground breaking, December 11.

SEYMOUR, Ind., dedication of educational building and installation of THE REV. KENNETH L. KUEBLER as minister, January 15.

SIMPSON, WILLIAM H., installation, Bethany, Lynn, Mass., January 29.

SMITH, DONALD L., consecration as missionary educator in Japan under the auspices of the Board of International Missions of the Evangelical and Reformed Church, First, Jackson, Mich., June 19.

SOUTH PORTLAND, Me., First, dedication of new sanctuary, December 11.

STORRS, Conn., dedication of new chapel and education building.

STRONG, J. KENDRICK, recognition, Janesville, Wis., November 13.

SWETT, VARDELL D., installation, Honeoye, N. Y., January 22.

TACOMA, Wash., Mayflower United, recognition by the Tacoma Association and the Pacific Northwest Synod, October 23.

TEEUWEN, RANDALL R., installation, Plymouth, St. Paul, Minn., November 20.

THURSTON, FRANK E., ordination and installation, First and Second, Jericho, Vt., November 13.

VOELKEL, ELMER E., installation, First, Hartford, Conn., November 20.

WEST ADRIAN, Mich., 125th anniversary, January 21.

WICHITA, Kan., Concord, dedication of new sanctuary, November 13.

E and R Installations

DOLDE, WALTER K. C., First, Maquoketa, Iowa, January 22.

ELLERBRAKE, GEORGE P., First, New Braunfels, Tex., January 29.

KLASING, RAYMOND W. F., Salem, Wichita, Kan., January 15.

E and R Ordination

WHITEHEAD, RAYMOND L., Emanuel, Buffalo, N. Y., January 5.

Received into E and R Membership

YOUNG, CARLTON L., Chicago, Ill., by North Illinois Synod, from the Methodist Church, September 1.

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Northeast Ohio Synod—Bethlehem, Youngstown; Grace, Cleveland, Ohio.

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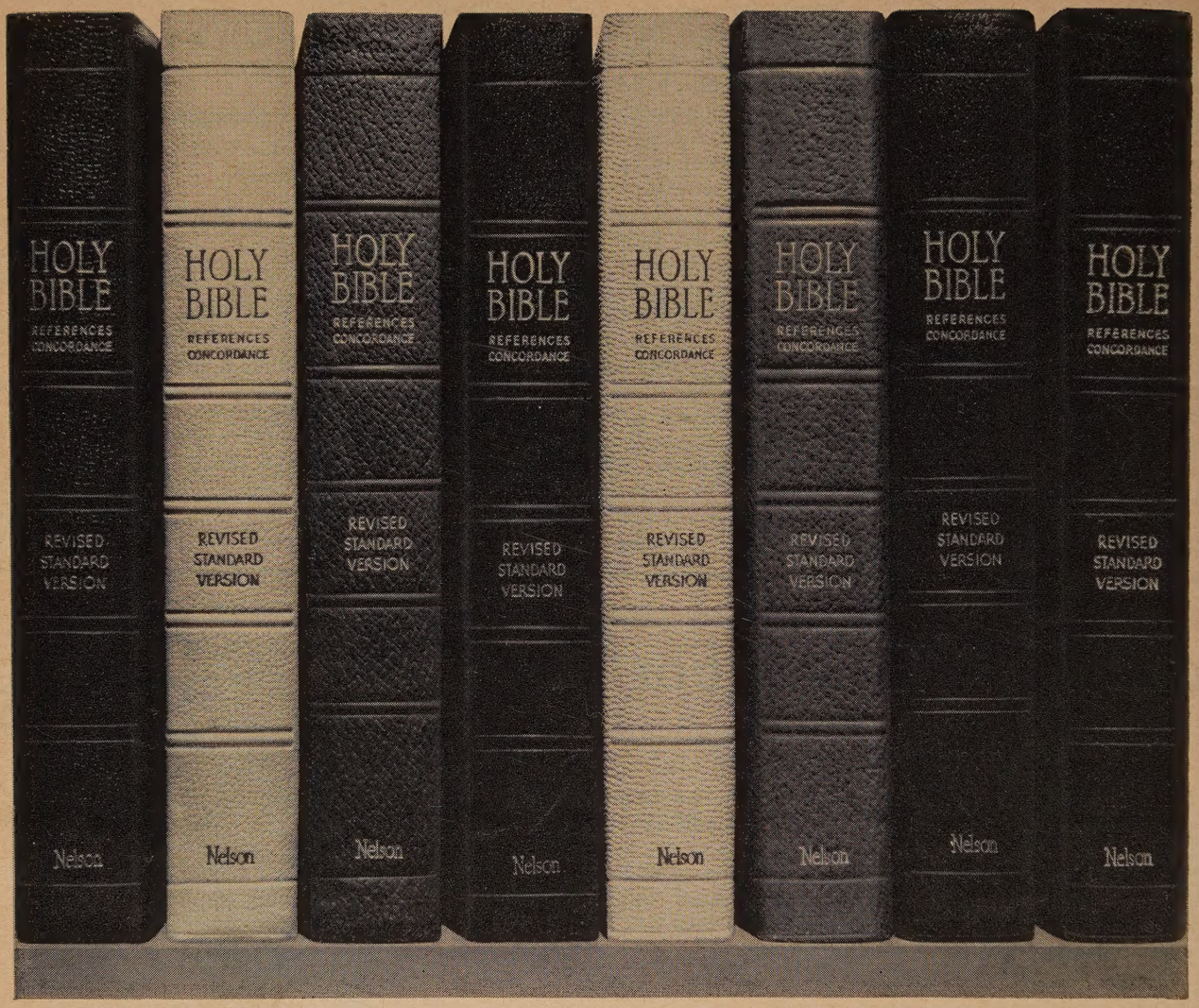

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